

GERMAN EVANGELICAL PROTESTANT BODIES.

GENERAL STATEMENT.

The two bodies included under this head represent the denomination reported in 1890 as the German Evangelical Protestant Church, and are as follows:

German Evangelical Protestant Ministers' Association.
German Evangelical Protestant Ministers' Conference.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations, is presented in the tables which follow. These bodies, taken together, have 66 organizations. The total

number of communicants or members, as reported by 65 organizations, is 34,704; of these, as shown by the returns for 61 organizations, about 42 per cent are males and 58 per cent females.

According to the statistics, there are 71 church edifices; a seating capacity for church edifices of 37,409, as reported by 63 organizations; church property valued at \$2,556,550, against which there appears an indebtedness of \$161,650; and 47 parsonages valued at \$186,150. The Sunday schools reported number 61, with 1,225 officers and teachers and 11,362 scholars.

The number of ministers connected with the 2 bodies is 59.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.						
								Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
German Evangelical Protestant bodies ..	66	65	34,704	61	12,830	17,724	59	66	.....	71	63	37,409
German Evangelical Protestant Ministers' Association.....	44	44	23,518	43	9,284	12,934	43	44	.....	49	43	25,179
German Evangelical Protestant Ministers' Conference.....	22	21	11,186	18	3,546	4,790	16	22	.....	22	20	12,230

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
German Evangelical Protestant bodies ..	66	66	\$2,556,550	38	\$161,650	47	\$186,150	60	61	1,225	11,362
German Evangelical Protestant Ministers' Association.....	44	44	939,950	29	91,250	36	138,750	41	42	834	8,211
German Evangelical Protestant Ministers' Conference.....	22	22	1,616,600	9	70,400	11	47,400	19	19	391	3,151

GERMAN EVANGELICAL PROTESTANT MINISTERS' ASSOCIATION.

HISTORY.

A number of independent German congregations of liberal faith, located mainly in Pennsylvania, Ohio, and Illinois, united in 1885 in an association called the German Evangelical Protestant Ministers' Association (Predigerverein). The immediate object was to bring the ministers together in a social way, that they might be able to encourage and assist one another in the discharge of their pastoral duties. They had not been members of any synods, but were independent of all organizations, as were the churches they served.

One of the most serious problems which the association has had to meet in later years is the general demand for the use of the English language in church services. As it became increasingly difficult to satisfy this demand, several of the larger congregations were compelled to fill their pulpits with preachers belonging to what are known as the "Orthodox synods."

Their doctrinal basis is the teaching of Christ as contained in the Gospels, interpreted liberally as in the Unitarian Church.

There is no ecclesiastical organization, the churches being absolutely independent, even the association of

ministers having no authority over the churches, though it furnishes a basis of association.

There is an annual conference of the ministers, in which the laity have no part, and which exercises no authority over the churches.

The body has no organized missions, but its churches individually have at all times been liberal supporters of religious movements and charitable institutions.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 44 organizations, located in 9 states. Of these, 30 are in the North Central division, Ohio leading with 17.

The total number of communicants or members reported is 23,518; of these, as shown by the returns for

all but 1 organization, about 42 per cent are males and 58 per cent females. According to the statistics, the denomination has 49 church edifices; a seating capacity for church edifices of 25,179; church property valued at \$939,950, against which there appears an indebtedness of \$91,250; and 36 parsonages valued at \$138,750. There are 42 Sunday schools reported, with 834 officers and teachers and 8,211 scholars.

The number of ministers connected with the denomination is 43.

This body was reported in 1890 under the name of the "German Evangelical Protestant Church." As compared with the 1890 report, these figures show a decrease of 8 organizations, 12,638 communicants or members, and \$247,500 in the value of church property. This decrease is chiefly accounted for by the withdrawal of several churches in 1895 to form the "German Evangelical Protestant Ministers' Conference."

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	44	44	23,518	43	9,284	12,934	44	.....	49	43	25,179
North Atlantic division.....	9	9	5,267	9	2,181	3,086	9	.....	11	8	4,300
Pennsylvania.....	9	9	5,267	9	2,181	3,086	9	.....	11	8	4,300
South Atlantic division.....	2	2	1,369	2	555	814	2	.....	2	2	1,380
Maryland.....	1	1	970	1	401	569	1	.....	1	1	780
West Virginia.....	1	1	399	1	154	245	1	.....	1	1	600
North Central division.....	30	30	15,637	29	6,008	8,329	30	.....	33	30	17,599
Ohio.....	17	17	11,850	16	4,358	6,192	17	.....	18	17	11,835
Indiana.....	7	7	2,256	7	1,038	1,218	7	.....	8	7	3,909
Illinois.....	3	3	1,430	3	569	861	3	.....	4	3	1,500
Michigan.....	1	1	21	1	9	12	1	.....	1	1	75
Iowa.....	2	2	80	2	34	46	2	.....	2	2	280
South Central division.....	3	3	1,245	3	540	705	3	.....	3	3	1,900
Kentucky.....	3	3	1,245	3	540	705	3	.....	3	3	1,900

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	44	44	\$939,950	29	\$91,250	36	\$138,750	41	42	834	8,211
North Atlantic division.....	9	9	173,100	5	17,500	9	42,900	9	9	231	1,948
Pennsylvania.....	9	9	173,100	5	17,500	9	42,900	9	9	231	1,948
South Atlantic division.....	2	2	30,000	2	6,400	1	3,000	2	2	44	506
Maryland.....	1	1	20,000	1	5,000			1	1	22	316
West Virginia.....	1	1	10,000	1	1,400	1	3,000	1	1	22	190
North Central division.....	30	30	687,850	21	65,950	23	82,550	27	28	513	5,188
Ohio.....	17	17	604,000	14	54,800	14	68,200	17	17	411	4,260
Indiana.....	7	7	63,750	3	5,550	5	7,700	6	6	52	477
Illinois.....	3	3	14,500	3	4,800	3	6,000	3	3	40	414
Michigan.....	1	1	900								
Iowa.....	2	2	4,700	1	800	1	650	2	2	10	37
South Central division.....	3	3	49,000	1	1,400	3	10,300	3	3	46	569
Kentucky.....	3	3	49,000	1	1,400	3	10,300	3	3	46	569

GERMAN EVANGELICAL PROTESTANT MINISTERS' CONFERENCE.

HISTORY.

This organization was formed in Cincinnati, Ohio, in the year 1895, by members of the German Evangelical Protestant Ministers' Association who were prompted to withdraw from that organization on account of serious differences arising in regard to polity.

Accepting as the foundation and rule of faith and life, nothing but the gospel of Jesus Christ, the conference exercises no compulsion in matters of faith and conscience, and permits a liberal interpretation of the gospel, considering the Holy Spirit as the only infallible teacher and guide to truth.

For the purpose of promoting a fervent Christianity, encouraging and stimulating the scientific religious culture of its members and a sincere fraternal spirit, and of maintaining the independence of its congregations free from the influence of any ecclesiastical synod, the conference arranges union services which the congregations are invited to attend. In these meetings the aims and objects of the conference are promulgated and promoted, and its members are urged to work zealously in their congregations for the advancement and recognition of genuine Protestant freedom in matters pertaining to faith and conscience.

Sunday schools, Sunday school teachers' societies,

and young people's societies are maintained, in which the ministers take an active part. There is also general benevolence, though the churches as such conduct no specific missionary enterprise.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 22 organizations located in 7 states. Of these, 16 are in the North Central division, Ohio leading with 9.

The total number of communicants or members reported is 11,186; of these, as shown by the returns for 18 organizations, about 43 per cent are males and 57 per cent females. According to the statistics, the denomination has 22 church edifices; a seating capacity for church edifices of 12,230; church property valued at \$1,616,600, against which there appears an indebtedness of \$70,400; and 11 parsonages valued at \$47,400. There are 19 Sunday schools reported, with 391 officers and teachers and 3,151 scholars.

The number of ministers connected with the denomination is 16.

This body was not reported separately in 1890.

RELIGIOUS BODIES.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	22	21	11,186	18	3,546	4,790	22	.....	22	20	12,230
North Atlantic division.....	2	2	2,150	1	525	775	2	.....	2	2	2,400
Pennsylvania.....	2	2	2,150	1	525	775	2	.....	2	2	2,400
North Central division.....	16	15	6,833	13	2,080	2,747	16	.....	16	14	8,010
Ohio.....	9	9	3,746	8	1,292	1,654	9	.....	9	9	4,630
Indiana.....	3	3	377	3	134	243	3	.....	3	3	1,300
Illinois.....	2	1	1,200	.....	.....	.....	2	.....	2	.....	.....
Missouri.....	2	2	1,510	2	660	850	2	.....	2	2	2,050
South Central division.....	3	3	1,568	3	710	858	3	.....	3	3	820
Kentucky.....	3	3	1,568	3	710	858	3	.....	3	3	820
Western division.....	1	1	635	1	225	410	1	.....	1	1	1,000
California.....	1	1	635	1	225	410	1	.....	1	1	1,000

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	22	22	\$1,616,600	9	\$70,400	11	\$47,400	19	19	391	3,151
North Atlantic division.....	2	2	1,180,000	1	49,800	1	4,800	2	2	81	530
Pennsylvania.....	2	2	1,180,000	1	49,800	1	4,800	2	2	81	530
North Central division.....	16	16	315,000	5	14,800	9	39,000	13	13	229	1,997
Ohio.....	9	9	182,500	4	14,400	7	28,000	8	8	168	1,356
Indiana.....	3	3	16,500	1	400	.....	.....	3	3	12	97
Illinois.....	2	2	21,000	.....	.....	.....	.....	.....	.....	.....	.....
Missouri.....	2	2	95,000	.....	.....	2	11,000	2	2	49	544
South Central division.....	3	3	26,600	2	2,600	1	3,600	3	3	56	309
Kentucky.....	3	3	26,600	2	2,600	1	3,600	3	3	56	309
Western division.....	1	1	95,000	1	3,200	.....	.....	1	1	25	255
California.....	1	1	95,000	1	3,200	.....	.....	1	1	25	255

GERMAN EVANGELICAL SYNOD OF NORTH AMERICA.

HISTORY.

The German Evangelical Synod of North America traces its origin to 6 ministers of the State Church of Prussia, representing the union of the Lutheran and Reformed churches, who met and organized a synod at Gravois Settlement, Mo., in 1840. Four of these were missionaries—2 sent by the Rhenish Missionary Society and 2 by the Missionary Society of Basel; while 2 were independent—1 coming from Bremen and 1 from Strassburg. During subsequent years several similar organizations were effected, including the United Evangelical Synod of North America, the German Evangelical Society of Ohio, the United Evangelical Society of the East, and others; and in 1872 these organiza-

tions, holding, as they did, the same doctrines and governed by the same ecclesiastical principles, united in the present organization, known as the "German Evangelical Synod of North America."

DOCTRINE AND POLITY.

The synod accepts the Bible as the only rule of faith and practice, and as correct interpretations of it uses the Augsburg Confession, Luther's Catechism, and the Heidelberg Catechism. Wherever these symbols do not agree, the synod allows liberty in the interpretation of the Scripture passages in question.

The church is divided into districts, 18 in number, which correspond closely to the synods of the Luther-

an churches, and there is a general conference meeting once every four years, which represents the whole church. This conference is composed of the presidents of the districts, clerical delegates in the proportion of 1 for every 12 ministers, and lay delegates in the proportion of 1 for every 12 churches. The local church organization corresponds to that in the Lutheran churches.

WORK.

The general activities of the churches are under the direct control of the synod through central and district boards.

The boards for home missions seek to gather into the synod those congregations which naturally belong to it, organizing them and supplying them with preachers and with the sacraments. In this work 83 evangelists were employed in 1906, and 103 mission charges were supported, the contributions for the work aggregating \$27,000.

The foreign missionary work of the synod is under the care of a foreign mission board, and services are conducted in East India, in the Hindi language. The report for 1906 shows 4 stations occupied by 12 American missionaries and 154 native helpers. There were 4 churches with 1,814 members; 39 schools with 1,601 pupils; 5 hospitals and dispensaries treating 12,000 patients; 5 orphanages with 352 orphans; and 1 leper asylum with 407 inmates. The total value of property under the care of the mission board is estimated at \$50,000, and the amount contributed for the work during the year was \$29,067.

The educational work of the synod was represented in 1906 by 2 colleges—one a preparatory school for theological students and training school for parochial school teachers, at Elmhurst, Ill., the other a theological seminary at St. Louis, Mo., reporting together 183 students; 264 parochial schools with 6,729 pupils; 332 vacation schools, conducted during the vacation of the public schools, with 9,972 pupils; and 238 Saturday schools with 7,860 pupils. The total amount contributed for educational purposes during the year was \$44,457; the value of property is given as \$390,000; and the amount of endowment, \$19,850.

There are 8 philanthropic institutions: 3 hospitals or deaconess homes; 2 homes for aged people and orphans; 2 distinctively orphan homes; and 1 asylum for epileptics and feeble-minded. Together they

accommodate 2,036 inmates. The entire value of property is estimated at \$530,500, and the amount contributed toward the institutions during 1906 was \$101,870.

The Sunday schools, during 1906, contributed \$60,607 for their own support, \$8,113 for missions, and \$7,995 for other benevolent purposes.

The various societies of young people are combined in a Young People's Union, representing 456 young people's societies with 23,467 members; 74 young women's societies with 3,150 members; and 19 young men's societies with 619 members, making a total of 549 societies with 27,236 members. In 1906 the Union raised \$2,500 toward the erection and completion of a mission church in Reypore, India, and \$1,000 to build an Evangelical church in Ogden, Utah. The amount raised toward defraying the expenses of the societies is estimated at \$4,500.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 1,205 organizations in 18 districts, located in 29 states and the District of Columbia. Of these, more than three-fourths are in the North Central division, Illinois leading with 219.

The total number of communicants reported is 293,137; of these, as shown by the returns of 1,072 organizations, about 45 per cent are males and 55 per cent females. According to the statistics, the denomination has 1,258 church edifices; a seating capacity for church edifices of 380,465, as reported by 1,131 organizations; church property valued at \$9,376,402, against which there appears an indebtedness of \$1,161,776; halls, etc., used for worship by 42 organizations; and 774 parsonages valued at \$1,717,345. The Sunday schools, as reported by 1,086 organizations, number 1,111, with 12,079 officers and teachers and 116,106 scholars.

The number of ministers connected with the denomination is 972.

As compared with the report for 1890, these figures show an increase of 335 organizations, 105,705 communicants, and \$4,761,912 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	1,205	1,198	293,137	1,072	111,681	138,434	1,136	42	1,258	1,131	380,465
North Atlantic division.....	89	89	35,359	72	10,890	14,098	88	1	99	88	30,205
New York.....	64	64	26,183	49	7,113	9,584	63	1	73	63	28,535
New Jersey.....	7	7	2,305	7	898	1,407	7	.....	7	7	2,700
Pennsylvania.....	18	18	6,871	16	2,879	3,707	18	.....	19	18	7,970
South Atlantic division.....	22	22	9,582	17	2,943	4,179	21	.....	24	21	9,800
Maryland.....	17	17	8,384	12	2,402	3,522	16	.....	19	16	7,700
District of Columbia.....	1	1	350	1	125	225	1	.....	1	1	650
Virginia.....	1	1	564	1	275	289	1	.....	1	1	900
West Virginia.....	2	2	95	2	50	45	2	.....	2	2	450
Georgia.....	1	1	189	1	91	98	1	.....	1	1	400
North Central division.....	976	969	220,090	873	89,088	108,764	932	28	1,034	928	303,190
Ohio.....	110	108	35,138	88	13,017	16,775	109	1	121	109	47,505
Indiana.....	91	90	21,624	81	8,892	10,436	90	.....	99	89	31,996
Illinois.....	219	219	59,073	191	23,609	30,041	212	2	246	210	70,777
Michigan.....	68	68	20,436	65	8,175	10,271	65	2	76	65	20,869
Wisconsin.....	99	97	19,861	82	7,970	9,133	96	2	100	95	28,228
Minnesota.....	69	67	9,183	64	4,062	4,604	61	5	63	61	15,030
Iowa.....	81	81	11,681	78	5,246	5,865	78	5	81	76	20,700
Missouri.....	162	162	32,715	150	13,773	16,957	155	4	177	155	45,295
North Dakota.....	8	8	1,655	8	767	888	8	.....	11	8	2,475
South Dakota.....	6	6	325	6	171	154	4	2	4	4	700
Nebraska.....	28	28	3,882	26	1,761	1,782	26	2	26	26	5,935
Kansas.....	35	35	3,617	34	1,645	1,798	30	3	30	30	7,590
South Central division.....	95	95	25,877	87	7,827	9,497	80	10	85	79	24,520
Kentucky.....	19	19	12,189	17	2,607	3,582	16	2	18	16	9,200
Alabama.....	2	2	710	2	310	400	2	.....	2	2	900
Louisiana.....	4	4	4,353	2	1,125	1,308	4	.....	5	4	2,700
Arkansas.....	3	3	250	3	115	135	3	.....	4	3	775
Oklahoma ¹	17	17	630	15	313	282	10	3	10	10	1,470
Texas.....	50	50	7,745	48	3,357	3,790	45	5	46	44	9,475
Western division.....	23	23	2,229	23	933	1,296	15	3	16	15	3,760
Wyoming.....	1	1	125	1	42	83	1	.....	1	1	250
Colorado.....	6	6	833	6	318	515	4	.....	5	4	1,000
Utah.....	2	2	50	2	34	16	.....	1	.....	.....	.....
California.....	14	14	1,221	14	539	682	10	2	10	10	2,500

Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	1,205	1,137	\$9,376,402	398	\$1,161,776	774	\$1,717,345	1,086	1,111	12,079	116,106
North Atlantic division.....	89	88	1,465,174	44	258,248	43	165,550	80	85	1,548	15,649
New York.....	64	63	1,077,600	30	183,728	27	108,650	56	61	1,094	10,974
New Jersey.....	7	7	108,074	4	25,220	3	12,500	7	7	128	1,550
Pennsylvania.....	18	18	278,900	10	49,300	13	44,400	17	17	326	3,119
South Atlantic division.....	22	21	456,000	10	29,150	15	77,900	21	22	398	4,177
Maryland.....	17	16	353,600	8	27,850	13	69,400	17	18	334	3,609
District of Columbia.....	1	1	53,000	1	1,000	1	5,500	1	1	20	160
Virginia.....	1	1	40,000	1	1,000	1	1,000	1	1	22	178
West Virginia.....	2	2	2,300	1	300	1	3,000	1	1	14	100
Georgia.....	1	1	8,000	1	300	1	3,000	1	1	8	70
North Central division.....	976	929	6,582,018	304	727,708	661	1,343,095	885	899	9,211	86,182
Ohio.....	110	107	1,210,100	27	115,950	66	169,675	105	109	1,597	16,175
Indiana.....	91	90	681,078	26	34,732	68	123,050	84	84	940	8,728
Illinois.....	219	211	1,656,055	57	150,981	165	370,650	204	207	2,609	24,040
Michigan.....	68	65	649,400	30	100,200	44	83,900	62	62	685	6,917
Wisconsin.....	99	95	523,000	42	87,645	60	125,020	94	95	782	7,652
Minnesota.....	69	61	193,230	14	9,300	33	54,200	52	52	252	2,319
Iowa.....	81	70	331,980	26	19,440	60	101,350	75	75	579	4,235
Missouri.....	162	156	1,122,075	62	105,757	112	230,100	144	150	1,347	13,007
North Dakota.....	8	8	32,150	3	2,950	4	6,750	6	6	37	358
South Dakota.....	6	4	6,450	2	1,350	2	2,000	5	5	5	84
Nebraska.....	23	20	90,350	8	5,295	22	34,500	23	23	154	1,389
Kansas.....	35	30	84,350	7	4,108	25	35,900	31	31	104	1,272
South Central division.....	95	81	764,310	31	124,210	48	113,900	80	85	803	8,853
Kentucky.....	19	16	402,000	9	78,100	12	66,000	17	17	364	3,957
Alabama.....	2	2	16,000	1	2,000	1	1,100	2	2	18	265
Louisiana.....	4	4	150,500	2	22,500	4	19,000	4	6	174	2,161
Arkansas.....	3	3	8,650	2	1,440	2	3,500	2	2	16	90
Oklahoma ¹	17	11	12,610	5	1,945	4	1,450	12	12	48	311
Texas.....	50	45	174,550	12	18,225	25	22,850	43	40	183	2,069
Western division.....	23	18	108,000	9	22,400	7	16,900	20	20	119	1,245
Wyoming.....	1	1	5,000	1	1,000	1	1,000	1	1	3	67
Colorado.....	6	5	18,700	3	4,400	3	3,600	6	6	38	387
Utah.....	2	2	1,000	1	1,000	1	1,000	1	1	2	20
California.....	14	12	84,300	6	18,000	4	13,300	12	12	76	771

¹ Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	1,205	1,198	293,137	1,072	111,681	138,434	1,136	42	1,268	1,131	380,465
Atlantic.....	48	48	16,928	40	5,760	8,168	46	1	51	46	18,600
Colorado Mission.....	8	8	983	8	382	601	4	1	4	4	1,175
Indiana.....	107	105	35,878	90	11,660	15,291	103	2	113	102	44,901
Iowa.....	88	88	12,874	85	5,808	6,496	83	5	89	83	23,365
Kansas.....	54	54	4,318	51	1,995	2,114	42	6	43	42	9,285
Michigan.....	91	91	26,075	86	10,750	13,105	88	2	100	88	35,079
Minnesota.....	83	81	11,163	78	5,000	5,706	73	7	78	73	18,295
Missouri.....	119	119	26,297	113	11,272	13,788	116	2	131	116	34,645
Nebraska.....	27	27	3,896	25	1,736	1,761	25	2	25	25	5,785
New York.....	55	55	25,412	42	6,995	9,421	55	1	64	55	27,085
North Illinois.....	123	123	37,679	112	15,281	20,267	116	2	131	114	39,630
Ohio.....	76	75	25,070	64	9,513	11,874	75	1	86	75	31,665
Pacific.....	14	14	1,221	14	639	682	10	2	10	10	2,500
Pennsylvania.....	21	21	4,039	17	1,975	2,227	21	1	21	21	7,345
South Illinois.....	99	99	26,718	80	9,448	11,158	99	1	120	99	32,757
Texas.....	50	50	7,746	48	3,357	3,790	45	5	46	44	9,475
West Missouri.....	42	42	5,746	36	2,210	2,787	38	2	45	38	10,050
Wisconsin.....	100	98	19,950	88	8,000	9,198	97	2	101	96	28,828

RELIGIOUS BODIES.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	1,205	1,137	\$9,376,402	398	\$1,161,776	774	\$1,717,345	1,086	1,111	12,079	118,106
Atlantic.....	48	46	798,774	23	109,670	26	114,300	46	49	824	8,066
Colorado Mission.....	8	6	23,300	3	4,400	2	3,200	7	7	42	444
Indiana.....	107	102	1,349,708	35	163,792	78	197,050	97	97	1,380	14,258
Iowa.....	88	83	359,180	28	20,440	64	118,550	81	81	600	4,604
Kansas.....	54	43	98,900	13	6,188	31	38,350	45	45	216	1,635
Michigan.....	91	88	801,610	40	106,640	61	117,500	85	85	949	9,100
Minnesota.....	83	73	231,830	19	13,000	39	62,950	63	63	204	2,761
Missouri.....	119	110	921,375	51	177,410	86	186,450	108	114	1,026	10,380
Nebraska.....	27	25	88,750	7	5,220	21	33,900	22	22	151	1,367
New York.....	55	55	1,007,500	25	139,228	26	105,150	48	51	1,000	9,808
North Illinois.....	123	116	1,160,985	38	128,541	88	233,550	112	114	1,754	16,455
Ohio.....	76	75	743,700	19	60,850	40	118,975	72	75	1,115	11,336
Pacific.....	14	12	84,300	6	18,000	4	13,300	12	12	76	771
Pennsylvania.....	21	20	159,100	5	38,200	11	31,700	21	22	269	2,539
South Illinois.....	99	98	649,670	21	47,640	81	147,200	94	97	1,054	9,904
Texas.....	50	45	174,550	12	18,225	25	22,850	43	46	183	2,069
West Missouri.....	42	39	191,450	11	10,087	25	47,350	35	35	303	2,327
Wisconsin.....	100	96	531,600	42	87,645	60	125,020	95	96	783	7,682

INDEPENDENT CHURCHES.

HISTORY.

Under this head are presented those single churches which are not identified with any ecclesiastical body and have not even such affiliation with other churches as would entitle them to inclusion under a special name. Any general classification is impracticable, but certain distinct types appear.

There are, first, those churches which call themselves independent or unassociated churches, and which, for the most part, were originally missions or Sunday schools established in newly settled or outlying districts by Christian workers representing different denominations. Not infrequently such organizations have ultimately become identified with some denomination, but wherever that has not yet been accomplished, they are included under this head.

The second class embraces churches which use a denominational name, but decline ecclesiastical connection with any denominational body. Among them are Baptist, Congregational, Lutheran, Methodist, Presbyterian, Reformed, and other churches which are not reported by the statisticians of those denominations, and which decline to be included in their lists. In some cases efforts have been made to combine certain of these churches in associations, but as yet without success.

The third class represents union churches, in which members of two or more denominations unite in church services, and have a church organization, but refuse to be identified with any one of the regular religious bodies.

The fourth class includes a large number of churches generally designated as "Holiness churches." They

represent a definite movement in church life, but have no denominational organization, although their ministers are frequently members of ministerial associations.

Toward the close of the nineteenth century there developed, in various parts of the country, a conviction that the denominational churches were not preaching the doctrine of sanctification to the degree that was needed. Efforts to secure such preaching within denominational lines met with little encouragement, often with positive refusal, and sometimes with excommunication. The result was that in some cases entire churches withdrew from their ecclesiastical relations; but in most instances individual church members joined together in services, and either directly organized as churches or gradually developed into such. In the Northern states they usually gathered in rather loose associations, which developed sometimes into denominations—as the Apostolic Holiness Union and the Pentecostal Church of the Nazarene; but often continued as mere associations of ministers. In the Southern states they generally remained entirely independent churches.

An indication of the dominant characteristics of these Holiness churches is found in the great variety of names chosen, such as Church of God, Holiness Church, Holiness Church of God, Church of the Living God, Apostolic Holiness, Sanctified Church, Holiness Methodist, Puritan Methodist, Fire Baptized Holiness, Church of the First Born, True Followers Church, True Life Church, and so on through a long list. In some cases churches using the same name have appeared to belong to what was practically a denomination. Further inquiry, however, has developed the

fact that the use of the same name was accidental rather than intentional; and their distinctively independent character remains intact.

Many of them, although preserving ecclesiastical independence, have affiliated in missionary or evangelistic work. To this class belong the Christian and Missionary Alliance churches. In 1882 the Rev. A. B. Simpson, a Presbyterian minister, organized the Gospel Tabernacle Church in New York city, on the general doctrinal basis of the Holiness churches. Being especially interested in missionary work, he formed in 1887, at Old Orchard, Me., the Christian Alliance and the International Missionary Alliance, "for the purpose of uniting, in a purely fraternal alliance, members of evangelical churches who believe in the Lord Jesus as Saviour, Sanctifier, Healer, and Coming Lord, and also of uniting their efforts in the special aggressive work of world-wide evangelism." These two societies were combined in 1897 in the Christian and Missionary Alliance. As the work of the missionary society developed, branches were formed in different parts of the country. In not a few cases these branches became local churches, sometimes using the name of the missionary society, but invariably declining to be considered as a denomination, or even as an association of churches.

DOCTRINE.

The Independent churches vary in doctrinal belief, although, in general, they are distinctly conservative, and hold to the more rigid forms of theological statement. A few, however, are liberal, and emphasize the protest against creed subscription. In the Holiness churches the essential feature is what is known among them as the "Fourfold Gospel," namely, "regeneration for the sinner; sanctification as a second work of grace for the believer; the healing of the bodies of believers in answer to prayer; and the premillennial coming of Jesus Christ as King of this earth." Another term frequently used, with essentially the same meaning, is the "Full Gospel." The special point emphasized is that of sanctification, which, in their view, corresponds to the baptism of the Holy Ghost, as received by the apostles on the day of Pentecost. Other matters, such as the doctrines of apostasy, predestination, final perseverance, etc., as well as the mode of baptism, are usually regarded as nonessentials, and are seldom subjects of controversy.

POLITY.

The organization of all these churches is simple. The congregation elects its office bearers, including the minister. Ordination to the ministry is not required, although many of the ministers have received ordination either in a regular denomination or by the churches which they serve. Ministers having a regular denominational standing are sometimes

called in to conduct services, though this occurs less often in the Holiness churches than in the miscellaneous independent churches. In some cases the conditions of church membership are very strict; in others, they are very liberal, on the principle that, as in New Testament times no man or woman ever "joined the church" in the sense in which that phrase is used in modern days, so now, people are born of the Spirit into the church as children are born into earthly families.

The form of worship is also very simple, following in general the custom of the churches of a century ago. Usually they have church buildings, especially in the cities; in the country districts they worship often in halls or schoolhouses, or even in private houses.

WORK.

In the absence of any ecclesiastical organization, the activities of the churches are largely an individual matter. More or less is contributed to various denominational or undenominational movements, and many of the churches are identified with the Christian and Missionary Alliance. Other missionary organizations have been formed—such as the Pentecostal Mission of Nashville, Tenn.; the Holiness Union of Louisville, Ky.; the Van Guard work in St. Louis, Mo.; and the Missionary Society of the Holiness Church of Christ; and in some cases individual churches, emphasizing the freewill character of contributions and the faith element in service, unite without definite organization in the support of evangelistic and missionary work. Definite salaries are never guaranteed, whether to pastors of churches, to evangelists in the home field, or to missionaries in the foreign field. Individual members give as they see fit; and the receipts are divided according to some mutual arrangement. No general record is kept of contributions, or of church or school property, but it is believed that since 1900 the number and value of these institutions have quadrupled. It is estimated that three-fourths of the non-Christian nations of the world have representative Holiness missionaries somewhere in their lands. All of these are supported either by the individual churches or by loosely organized associations.

In the United States they have numerous orphanages and rescue homes, especially in the larger cities of the South, and every effort is made to reach the outcasts, the poor, and those who are denied church privileges elsewhere.

These churches are represented by at least 46 weekly papers of various names, scattered throughout the Southern and Western states.

As already noted, some regular denominations have been the outcome of this movement; and there is manifest a constant tendency, even among those churches which emphasize their independence, to fellowship, at least in their activities, with a view to greater economy and efficiency.

RELIGIOUS BODIES.

STATISTICS.

The general statistics of these churches at the close of the year 1906, as derived from the returns of the several organizations, are given by states in the tables which follow. As shown by these tables, the number of Independent churches is 1,079, located in every state and territory, except Montana, Nevada, and Utah.

The total number of communicants or members reported is 73,673; of these, as shown by the returns for 986 organizations, about 41 per cent are males and 59 per cent females. According to the statistics, these churches have 812 church edifices; a seating capacity

for church edifices of 213,096, as reported by 741 organizations; church property valued at \$3,934,267, against which there appears an indebtedness of \$478,425; halls, etc., used for worship by 229 organizations; and 93 parsonages valued at \$185,450. The Sunday schools, as reported by 826 organizations, number 922, with 6,732 officers and teachers and 57,680 scholars.

The number of ministers connected with these churches is not known.

As compared with the report for 1890, these figures show an increase of 924 organizations, 60,313 communicants or members, and \$2,448,267 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for Independent churches	1,079	1,065	73,673	986	26,895	38,012	786	229	812	741	213,096
North Atlantic division	285	282	22,851	264	7,682	11,074	216	63	221	215	58,540
Maine	12	12	346	9	104	117	9	2	10	9	1,800
New Hampshire	1	1	10	1	2	8	1	1	1	1	1,250
Vermont	5	5	280	5	111	169	5	10	6	5	5,800
Massachusetts	35	35	2,013	34	699	1,251	25	10	25	25	1,200
Rhode Island	5	5	364	5	148	216	2	3	2	2	1,725
Connecticut	9	9	639	9	246	393	9	3	9	9	21,809
New York	86	83	10,029	78	3,200	4,485	71	13	73	71	8,740
New Jersey	22	22	1,584	21	658	851	18	4	18	18	21,050
Pennsylvania	110	110	7,586	102	2,445	3,584	77	30	78	76	30,054
South Atlantic division	134	130	7,983	104	2,043	4,053	109	21	115	88	500
Delaware	3	3	66	2	21	30	2	1	2	2	5,285
Maryland	19	18	1,738	16	609	1,062	16	2	18	16	4,110
District of Columbia	1	1	150	1	90	60	1	1	1	1	2,350
Virginia	17	14	932	13	232	300	12	5	15	12	12,104
West Virginia	10	10	1,225	9	527	692	6	4	6	6	1,400
North Carolina	44	44	2,096	34	583	1,076	39	4	39	34	8,725
South Carolina	8	8	485	8	213	272	8	4	9	8	520
Georgia	13	13	738	8	200	363	9	4	9	9	67,990
Florida	10	10	553	13	168	228	17	4	17	4	5,310
North Central division	349	345	27,050	330	11,352	14,940	254	69	262	248	7,125
Ohio	38	38	2,890	36	930	1,352	23	12	23	22	13,480
Indiana	35	35	3,020	34	1,076	1,804	24	10	24	23	6,775
Illinois	49	47	9,431	45	4,079	5,263	36	10	36	34	3,895
Michigan	32	31	2,035	30	954	1,067	23	6	23	22	4,135
Wisconsin	17	17	1,387	16	443	744	17	4	17	16	14,025
Minnesota	27	27	1,300	24	536	634	23	4	23	23	860
Iowa	29	29	2,706	29	1,369	1,337	21	5	22	20	1,855
Missouri	64	64	2,725	60	1,086	1,489	50	12	53	50	2,950
North Dakota	7	7	273	6	127	129	5	1	6	5	3,900
South Dakota	8	8	334	8	152	182	8	1	8	8	47,192
Nebraska	15	15	764	15	330	434	10	3	10	10	2,930
Kansas	28	27	685	27	270	415	14	6	14	14	2,990
South Central division	227	225	11,143	209	3,526	5,617	155	49	161	141	2,990
Kentucky	26	26	815	25	236	469	19	6	19	17	7,030
Tennessee	31	31	2,381	29	711	1,170	21	9	21	20	4,977
Alabama	26	26	1,116	25	430	646	23	9	23	19	7,175
Mississippi	19	19	2,274	16	491	828	16	2	17	13	2,590
Louisiana	12	12	692	12	235	357	9	2	10	9	8,125
Arkansas	38	37	1,029	34	578	940	23	12	23	23	12,705
Oklahoma ¹	32	31	949	30	370	559	11	15	13	10	9,320
Texas	43	43	1,887	38	475	648	33	5	35	30	2,990
Western division	84	83	4,646	79	1,692	2,328	52	27	53	49	2,990
Idaho	1	1	66	1	33	33	1	1	1	1	775
Wyoming	1	1	10	1	5	5	1	1	1	1	150
Colorado	7	7	346	7	147	199	3	4	3	3	2,150
New Mexico	1	1	30	1	10	20	1	1	1	1	1,100
Arizona	4	4	25	4	13	12	4	4	4	4	5,145
Washington	19	19	1,097	19	487	610	11	6	11	11	2,150
Oregon	9	9	323	8	94	154	5	3	6	5	1,100
California	42	41	2,749	38	903	1,295	32	8	32	29	5,145

¹Oklahoma and Indian Territory combined.

INDEPENDENT CHURCHES.

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ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for Independent churches.....	1,079	806	\$3,934,267	230	\$478,425	93	\$185,450	826	922	6,732	57,680
North Atlantic division.....	285	220	2,303,250	83	323,571	30	92,000	234	202	2,453	21,630
Maine.....	12	9	10,810					7	8	35	290
New Hampshire.....	1										
Vermont.....	5	5	37,200	2	1,950	2	6,200	5	8	52	278
Massachusetts.....	35	25	104,700	9	17,276	3	9,000	30	31	314	2,431
Rhode Island.....	5	4	16,175	2	7,800			3	3	27	164
Connecticut.....	9	9	24,400	3	5,000	2	4,500	8	8	69	576
New York.....	80	72	1,594,800	23	204,520	8	30,400	75	81	885	8,470
New Jersey.....	22	18	73,780	9	18,450	2	5,000	19	22	215	1,917
Pennsylvania.....	110	78	381,325	35	68,575	13	36,900	87	101	856	7,498
South Atlantic division.....	134	114	312,747	41	54,183	6	7,200	108	122	685	6,404
Delaware.....	3	3	2,248	3	197			3	3	19	82
Maryland.....	19	15	162,650	8	39,672	3	3,400	16	16	175	1,615
District of Columbia.....	1										
Virginia.....	17	15	16,195	3	2,880	1	300	14	18	90	1,127
West Virginia.....	10	6	85,400	3	5,235	1	2,500	4	4	51	465
North Carolina.....	44	40	28,358	14	5,837	1	1,000	35	36	193	1,510
South Carolina.....	8	6	3,585	1	55			7	10	40	418
Georgia.....	13	12	7,606	1	177			12	13	52	531
Florida.....	19	17	6,505	2	130			17	22	56	656
North Central division.....	349	262	947,727	58	63,301	36	65,850	264	291	2,240	18,367
Ohio.....	38	23	67,250	5	6,020	1	2,000	28	28	256	1,816
Indiana.....	35	28	44,777	6	6,350	5	3,200	26	37	234	1,777
Illinois.....	49	37	423,050	9	13,425	6	19,000	40	42	634	5,750
Michigan.....	32	24	81,000	10	19,770	7	16,400	19	20	135	1,024
Wisconsin.....	17	15	74,050	3	8,000	2	5,000	14	14	111	893
Minnesota.....	27	24	38,050	8	3,325	5	4,150	23	24	103	968
Iowa.....	29	23	68,350	3	115	6	7,100	26	32	212	1,677
Missouri.....	64	50	117,200	10	4,660	1	2,500	46	52	332	2,933
North Dakota.....	7	5	6,450	1	200	1	800	5	5	14	122
South Dakota.....	8	8	14,200	1	500	1	1,500	8	8	26	216
Nebraska.....	15	9	9,000			2	4,200	13	13	86	631
Kansas.....	28	10	12,850	2	900			16	16	97	570
South Central division.....	227	155	167,743	42	23,070	7	4,250	157	176	960	7,961
Kentucky.....	26	18	6,650	8	809			15	15	106	855
Tennessee.....	31	23	41,025	3	7,188	2	500	26	28	177	1,524
Alabama.....	26	21	19,525	9	3,138	1	150	22	25	92	781
Mississippi.....	19	17	33,025	5	7,265	1	1,000	13	18	86	927
Louisiana.....	12	10	6,330	3	693			12	14	71	520
Arkansas.....	38	23	21,958	3	640	3	2,600	28	34	181	1,479
Oklahoma.....	32	12	7,305	3	1,058			16	16	90	709
Texas.....	43	31	31,425	8	2,275			25	26	157	1,166
Western division.....	84	65	202,800	6	14,300	14	16,150	63	71	394	3,318
Idaho.....	1							1	1	11	150
Wyoming.....	1							1	1	6	15
Colorado.....	7	3	4,850					4	4	22	190
New Mexico.....	1	1	4,000								
Arizona.....	4										
Washington.....	19	13	22,100	2	3,700	1	3,000	16	17	84	659
Oregon.....	9	5	13,600	2	600			8	10	31	298
California.....	42	33	158,250	2	10,000	13	13,150	33	38	241	2,006

1 Oklahoma and Indian Territory combined.

INTERNATIONAL APOSTOLIC HOLINESS UNION.

HISTORY.

The International Apostolic Holiness Union was organized in 1897, at Cincinnati, Ohio, by the Rev. Martin W. Knapp. He had previously been a minister of the Methodist Episcopal Church, but withdrew from that denomination because of his belief that there was need for more earnest efforts than that church was making for the spread of a "full gospel" through all the world. The Methodist Church, in his view, was no longer completely Wesleyan in teaching or practice, and the Holiness movement in America was

becoming theoretical, and manifested a growing tendency to rule out of camp meetings, conventions, and work generally, such doctrines as the healing of the sick, the second advent of Christ, and the evangelization of the world.

While not more than a dozen persons were identified with Mr. Knapp in the initial organization, many were waiting for some such definite action, and the membership of the union increased rapidly. The word "apostolic" as used by them simply implies a desire to approach as nearly as possible to apostolic practices, methods, power, and success.

DOCTRINE.

The doctrine of the organization emphasizes the sanctification of believers as a definite second work of grace instantaneously received by faith, the healing of the sick through faith in Christ, the premillennial reign of Christ on earth, and the evangelization of the world as a step in hastening the coming of the Lord. All persons desiring to become members sign a pledge, as follows:

I believe that Christ's baptism with the Holy Ghost is subsequent to regeneration; that it is for all believers; that it is an instantaneous experience received by faith, cleansing the heart of the recipient from all sin, and enduing him with power for the successful accomplishment of all to which he is called. And I am in fellowship with the object and principles of this Union.

This pledge is presented to the advisory board, together with application for membership. On acceptance by the board, the applicant is examined in the presence of the church at a public meeting, is baptized, and given the right hand of fellowship.

The articles of faith emphasize also belief in the Trinity and faith in the Holy Scriptures as divinely and supernaturally inspired, infallibly true as originally given, and as the only divinely authorized rule of faith and practice.

The Lord's Supper, to which admission is general, is observed as often as the congregation deems proper. The mode of baptism is left wholly to individual option.

POLITY.

The form of organization includes both unions and churches, the former being local bands where the number of members does not warrant the organization of a regular church. The government corresponds closely to that of the Methodist Episcopal Church. The local union has as its ecclesiastical authority an advisory board consisting of a superintendent, an assistant superintendent, a secretary, a treasurer, and 3 other members. The governing officers of a local church are the pastor, assistant pastor, licensed preachers, secretary, treasurer, 5 elders, and 5 deacons.

There is also a state organization which meets annually, whose membership is composed of delegates from the churches and all the ordained ministers and evangelists. This organization elects a state advisory board of 7 persons, who plan for work in neglected fields. A general assembly, composed of ordained ministers, evangelists, deaconesses, missionaries, and delegates from local churches, meets annually and elects a general superintendent, an assistant superintendent, a general secretary, a treasurer, and 3 others, who act with the officers of the general assembly as a general council, to which all disputed questions of government and discipline may be referred for final decision.

Ministers are ordained by a council of 5 or more ministers called for that purpose. Each candidate

must have been licensed at least two years, and must be recommended by some local church. The churches choose their own pastors, calling them by vote of their advisory boards, and the pastor continues to serve the church so long as the relation is mutually agreeable. Pastors are supported by freewill offerings, and very few have any regular salary. The elders have special care for the spiritual interests of the church. The deacons receive the offerings, prepare the sacraments, and care for the poor. Deaconesses may be ordained for special missionary work, and the admission of women to the ministry has been recommended.

Camp meetings under the charge of the state and district organizations are held annually, during the summer season in the North and during the winter season in the South.

WORK.

Missionary work at home and abroad is in charge of a Foreign Mission Board composed of the 3 trustees for the Revivalist, the organ of the union, 3 members of the union elected by the general council, and 1 other member.

The home missionary work is mainly carried on through local churches and unions in the mountains of West Virginia and North Carolina, in Kentucky, and in Oklahoma.

The foreign missionary work, in 1906, was carried on in India, Japan, Africa, and China, by 25 missionaries, who occupied 10 stations. The missionaries are supported by freewill offerings and receive no stated salary. There are Bible schools in Japan, India, and Cape Colony. The amount contributed during the year 1906 was about \$12,400, and the value of the property reported was \$27,000, divided as follows: Japan, \$15,000; Africa, \$5,000; India, \$5,000; and China, \$2,000.

The educational work in this country includes 1 Bible school, with 75 pupils, and 1 mission school with 25 pupils. These are under state control and make no report to the general office of the union. With a view to developing the educational interests of the denomination, \$7,500 was contributed in 1906.

Three rescue homes and 1 orphanage, the last especially for children from the slums, are maintained at an annual cost to the churches of about \$3,600. The property value of 2 of these institutions is estimated at \$11,000.

In view of the comparatively recent organization of the union, and especially of its missionary, educational, and philanthropic enterprises, complete statistics are not available.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states

in the tables which follow. As shown by these tables, the denomination has 74 organizations, located in 14 states. Of these, 40 are in the North Central and 23 in the South Atlantic division. The state having the greatest number is Michigan with 16.

The total number of communicants reported is 2,774; of these, as shown by the returns for all but 1 organization, about 38 per cent are males and 62 per cent females. According to the statistics, the denomination has 44 church edifices; a seating capacity for church

edifices of 15,115; church property valued at \$80,150, against which there appears an indebtedness of \$13,246; halls, etc., used for worship by 31 organizations; and 10 parsonages valued at \$7,125. There are 68 Sunday schools reported, with 503 officers and teachers and 3,276 scholars.

The number of ministers connected with the denomination is 178, including evangelists and missionaries.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	74	74	2,774	73	1,032	1,665	41	31	44	41	15,115
North Atlantic division.....	5	5	224	5	91	133	3	2	5	3	1,550
Massachusetts.....	1	1	40	1	17	23	1	1	1	1	250
New Jersey.....	1	1	20	1	8	12	1	1	4	2	1,300
Pennsylvania.....	3	3	164	3	66	98	2	1	1	1	1,300
South Atlantic division.....	23	23	995	22	379	539	10	4	19	10	7,875
Delaware.....	1	1	168	1	67	101	1	1	1	1	300
Maryland.....	10	10	406	10	166	240	9	1	9	9	2,425
West Virginia.....	3	3	82	3	35	47	1	2	1	1	300
North Carolina.....	9	9	339	8	111	151	8	1	8	8	4,850
North Central division.....	40	40	1,406	40	510	896	18	20	18	18	5,590
Ohio.....	8	8	412	8	173	239	6	1	6	6	2,750
Indiana.....	11	11	370	11	130	240	4	7	4	4	1,200
Michigan.....	16	16	518	16	103	355	5	10	5	5	990
Iowa.....	3	3	55	3	26	29	1	2	1	1	200
Kansas.....	2	2	51	2	18	33	2	1	2	2	450
South Central division.....	6	6	149	6	52	97	1	5	2	1	100
Kentucky.....	5	5	142	5	49	93	1	4	2	1	100
Oklahoma ¹	1	1	7	1	3	4	1	1	1	1	100

¹ Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	74	44	\$80,150	23	\$13,246	10	\$7,125	66	68	503	3,276
North Atlantic division.....	5	4	9,600	2	1,200	1	1,500	5	7	53	293
Massachusetts.....	1	1	200	1	600	1	1,500	1	1	4	35
New Jersey.....	1	1	1,500	1	600	1	1,500	3	5	39	203
Pennsylvania.....	3	2	7,900	1	600	1	1,500	1	1	10	50
South Atlantic division.....	23	19	34,300	11	5,131	3	2,300	22	22	160	1,194
Delaware.....	1	1	1,600	1	1,931	1	1,200	1	1	14	150
Maryland.....	10	9	18,800	6	1,400	2	1,100	10	10	76	485
West Virginia.....	3	1	3,000	1	1,800	1	1,100	3	3	19	125
North Carolina.....	9	8	10,900	4	1,800	1	1,100	8	8	51	434
North Central division.....	40	20	35,750	10	6,915	6	3,325	36	36	271	1,684
Ohio.....	8	7	14,200	2	375	1	400	8	8	87	566
Indiana.....	11	5	6,650	3	3,092	1	400	10	10	60	457
Michigan.....	16	5	10,900	4	2,573	5	2,925	13	13	84	453
Iowa.....	3	1	1,200	1	875	1	400	3	3	17	133
Kansas.....	2	2	2,800	1	875	1	400	2	2	14	75
South Central division.....	6	1	500	1	500	1	400	3	3	19	105
Kentucky.....	5	1	500	1	500	1	400	2	2	14	70
Oklahoma ¹	1	1	500	1	500	1	400	1	1	5	35

¹ Oklahoma and Indian Territory combined.

JEWISH CONGREGATIONS.

HISTORY.

The history of the Jewish community in the United States begins with the year 1654-55, when a company of Jews from Brazil or from some part of the West Indies landed at New Amsterdam. The governor, Peter Stuyvesant, had desired to exclude them from the province, but by order of the Dutch West India Company they were admitted April 26, 1655, after a delay of more than nine months. Although accorded permission to live and trade in New Netherland, they were yet denied the privilege of building a synagogue and of acquiring a site for burial purposes. This, however, did not prevent them from meeting for private worship, and soon afterwards they formed a congregation, the Shearith Israel, which is still in existence in New York city. The burial ground order was rescinded as early as July 14, 1656, and in 1682, under English rule, the congregation occupied as its first synagogue a rented building on Mill street.

Although the first organized community of Jews in what is now the United States was established in New York, individuals had settled earlier in Maryland, the very colony of all the thirteen that put serious restrictions upon their civil and political rights. These restrictions were not abrogated until long after Maryland had become a state. Political disabilities were practically removed in 1825, the last remnant of civil disabilities in 1847, and the religious test was entirely eliminated in 1867. Georgia was the only other colony in which the Jews encountered opposition, though it was of the mildest sort and manifested itself only before the landing of the first company in 1733, the year the colony was founded.

Communal development can hardly be said to have been interfered with by the restrictions imposed in Maryland, the opposition in Georgia, or the governor's hostility in New York. Wherever communities of Jews established themselves, they soon organized for the threefold purpose of worship, benevolence, and burial of their dead, although frequently an emergency reversed the order. When the need arose for granting aid to a stranded co-religionist, or when one of their number died, the Jews of a district were brought to a recognition of the necessity of organization. Once formed into a benevolent society or a burial association, they naturally resolved themselves into a religious body, which thenceforth considered and supplied all communal needs, including public worship and religious education. On the whole, the manner of founding the first religious organization of Jews, the Shearith Israel, in New York city illustrates the origin of most of the Jewish congregations in the United States.

The Jewish congregations in the United States are autonomous in character, and there is no general

ecclesiastical organization controlling the individual bodies. They stand only under the Jewish law and tradition as laid down in the sacred, and in the later legalistic, literature of the Jews, and each one is responsible to itself alone for the interpretation put upon the law and the tradition. The congregation is managed by fiscal officers and directors appointed from among its members. Anyone is eligible to membership who declares himself a Jew, or is known to be one by birth or affiliation, and expresses willingness to assume the specific obligations of membership set forth in the constitution governing the body. He need not submit to any test of faith in dogmas or of adherence to a creed, though in some congregations the observance of certain fundamental laws is tacitly regarded as an indispensable qualification for membership. Membership in a congregation involves financial duties, secures a permanent seat or seats in a synagogue, and confers other religious privileges. As a rule, the members are the male heads of households, though in certain congregations widows and other women are admitted to membership. In either case, a member with pecuniary obligations and voting privileges usually stands for a whole family religiously affiliated with the congregation. In addition to this regular membership there is frequently an accessory membership, known collectively as "seat holders." Like the regular members, the seat holders are Jews and are representatives of households who acquire a seat or seats in the synagogue. Like them also, in most instances they secure religious instruction for their children in the congregational schools, without, however, having any voice in the regulation of the religious or fiscal affairs of the body.

The aggregate membership of all the congregations, thus, by no means expresses the numerical strength of the Jewish denomination in the United States. In computing the latter, several considerations must be borne in mind: First, besides members, congregations have so-called "seat holders;" second, a member or a seat holder as a rule represents a family of worshipers; third, as no well-defined religious formality is connected with admittance to regular worship in a synagogue, no record can be kept of the very large number of Jews who attend the services at the synagogues without contributing, even indirectly, to the financial support of a congregation.

All statistics of the number of Jews in the United States have been estimates. The earliest estimate was made in 1818, by Mordecai M. Noah, who put the number at 3,000. Other estimates have been as follows: 1824, by Solomon Etting, 6,000; 1840, the "American Almanac," 15,000; 1848, M. A. Berk, 50,000; 1880, William B. Hackenbush, 230,257; 1888, Isaac Markens, 400,000; 1897, David Sulzberger,

937,800; 1905, the "Jewish Encyclopedia," 1,508,435; and in 1907, the "American Jewish Yearbook," 1,777,185, the last being practically the aggregate of the estimates furnished the editor by residents of 424 towns and cities.

Continuously since 1655, Jews have been coming from foreign countries and settling in all parts of the United States. The greater part of the earliest arrivals came from Holland and the Dutch dependencies in South America, and from England and the West Indies. These, chiefly descendants of Jews exiled from Spain and Portugal in 1492, constitute the group called "Sephardim." The mother congregation in New York city, Shearith Israel, is a Sephardic congregation, as were the earliest congregations (in all but a single instance) in Newport, R. I.; Philadelphia, Pa.; Richmond, Va.; Charleston, S. C.; Savannah, Ga.; and New Orleans, La. The Sephardim have a liturgy and a ritual differing in some respects from that in use in the homes and synagogues of the other group, called "Ashkenazim"—the descendants of German Jews, with German customs, liturgy, and ritual, who have come to the United States from Poland, Germany, Austria-Hungary, Russia, and Roumania. The forerunners of this second migration began to arrive early in the eighteenth century, but the full tide of the migration did not set in until more than a hundred years later. Though it is not the rule, yet it may be asserted of a large majority of cases among the Ashkenazim, that new congregations were, and are still, formed by groups of Jews coming to the United States from the same localities abroad. There are thus English, German, French, Russian, Roumanian, Hungarian, Galician, and Bohemian congregations, and also congregations bearing the names of foreign towns and villages of which the members or their ancestors were natives.

Among the Ashkenazim, the group of Hasidim, consisting of some of the Jews from Poland, Russia, Roumania, and Galicia, use in their congregations a liturgy in some respects very similar to that of the Sephardim.

In liturgy and ceremonial there is a line of cleavage among the Jews, not yet well defined, which is indicated by the terms "orthodox" and "reform." These words, borrowed from the terminology of other denominations, are misleading if "reform" is taken, as in other denominations, to imply an explicit doctrinal disagreement with "orthodoxy," or a return to an earlier and purer form of the faith compared with which the present stage is considered an aberration. The "reform" movement in Judaism primarily concerns itself with the synagogue ritual, which readily admits of changes by reason of the autonomous character of the Jewish congregation. It is actuated by a desire to modify the forms of worship esthetically, and in accordance with the demands of the times. Broadly speaking, then, the so-called orthodox Jew is distinguished from the so-called reform Jew by a more rigid

observance of the "ceremonial" prescriptions, as their observance has developed traditionally; and historically considered, the divergence between "orthodoxy" and "reform" arose as increasing numbers of Jews, no longer hampered by civil and political restrictions, entered the various walks of life, and, under the influence of secular pursuits and associations, became less insistent in their observance of these ceremonies.

The earliest conscious formulation of a "reform" attitude was based on the idea that as certain laws bound to "the land" (Palestine) are admittedly inoperative "outside of the land," so certain "ceremonies" derive their meaning and value from a national life, and are inapplicable to life in the dispersion. Hence for a time the most obvious distinction between "orthodox" and "reform" Jews, or rather between "orthodox" and "reform" synagogues, was connected with the prayer for restoration to the land of the fathers, which is omitted from the liturgy of the "reform" Jew. The next step was in the direction of a more pronounced disregard of the law, in the form of a denial of the equally binding character of all parts of the written and the oral, or traditional, law. This is illustrated in the series of precise statements which have been adopted at successive conferences, two of them held in the United States, one at Philadelphia, Pa., in 1869 and the other at Pittsburg, Pa., in 1885.

Although at present different observances and all shades of personal opinion, from rigid "orthodoxy," through "moderate orthodoxy," "conservatism," and "moderate reform," up to "radicalism," are found among the Jews and their congregations in the United States, yet the parties have not divided into unmistakable sects. This is due to several circumstances, already suggested. As the Jewish faith practically coincides with the Jewish race, Judaism can not be conceived of as having an existence apart from the Jews; that is, members of a certain race and descendants of Jewish ancestors. The criterion thus being birth, not profession of a creed, there can be no "essential" dogmas, as distinguished from mere "ceremonies," the rejection of which reads one out of the faith. Even if there were a central ecclesiastical organization, a test of faith could not be imposed. It follows that an act of omission or commission on the part of a Jew or of Jews may be considered disloyalty, but it can never be branded as heretical or schismatic. In the case of the "reform" movement specifically, there is at present slight indication that it will lead to the formation of a sect, because, first, it limits itself as yet to negatives; and, second, dealing as it does with the public ritual rather than the convictions or attitude of the individual Jew, attendance at a reform synagogue does not necessarily imply reform, nor does attendance at an orthodox synagogue imply orthodoxy, on the part of the worshiper. In other words, the points of disagreement between "reform" and "ortho-

dox" Jews would not be definite enough for schism, even if Judaism depended upon conviction alone, and the questions of birth and race could be set aside.

On the other hand, that the tendency toward a differentiating between "orthodox" Jews and "reform" Jews is real, is indicated by the fact that a number of congregations in the United States include the word "reform" in their names, and many recently established congregations, especially in small towns, where they are arising as a second religious body, are in turn using the word "orthodox" as a part of the corporate name. The first congregation in the United States to introduce "reforms" was a body of dissidents from Congregation Beth Elohim, in Charleston, S. C., in 1825.

Out of the 1,745 Jewish congregations in the United States, 1,094 make some report upon the time of service. Of these, 530 hold a religious service three times daily; 512 hold services weekly, on the Sabbath (Friday evening and Saturday morning, or Friday evening only). Of these latter, 19 hold weekly services on Sunday in addition to the Sabbath services. In 19 other congregations the Sunday service replaces the Sabbath service instead of supplementing it. All congregations hold services on the traditional holidays, and 33 hold them only on those holidays. Hebrew prevails as the language of prayer in public worship. In many congregations, however, some of the prayers are read in English, and in a few some are read in German; only in a very small number, probably not exceeding 100 throughout the country, has English replaced Hebrew entirely.

The prayers may be read in the synagogue by any member of the congregation, or by any Jew sufficiently well instructed to render the service. Usually, however, the reader is one who has been trained, and is proficient in the traditional art of chanting the liturgy and the lessons from the Hebrew Scriptures. In this case, he is an official elected and remunerated by the congregation as its "deputy" or "minister," and is called reader, or cantor (precentor). A similar official relation is held by the rabbi, who decides questions of law and ritual, performs the offices of preacher and religious functionary, is the organizer and teacher of the religious schools, and, in general, represents the community. These two officials in no sense constitute an ordained priesthood; they are laymen qualified for their positions by their technical Jewish scholarship and other special attainments.

As has been stated, the congregations are not bound together in one ecclesiastical organization. There are, however, two voluntary unions of congregations in the United States, namely, the Union of American Hebrew Congregations (1873), and the Union of Orthodox Jewish Congregations of the United States and Canada (1898). The former comprises 181 congregations, and the latter a considerably smaller number. Neither exercises any religious control over the constituent bodies. The

name of the latter indicates the religious proclivity of its members; and the members of the former may roughly be said to belong to the reform wing. The work of the Union of American Hebrew Congregations falls into three departments: First, the maintenance of a rabbinical seminary, called the "Hebrew Union College," at Cincinnati, Ohio; second, the Board of Delegates on Civil and Religious Rights, which aims to safeguard the Jews against unjust discrimination at home and abroad; and third, the Board of Synagogue and School Extension, which organizes congregations and religious schools in sparsely populated districts, arranges for circuit preaching, and distributes leaflets. The Union of Orthodox Jewish Congregations of the United States and Canada in a general way has similar functions, having been particularly active in New York city in protecting the religious interests of Jewish children and students in the public schools and the higher institutions of learning. In several cities there are local congregational unions, the object of which is to regulate the religious instruction of children and to supervise the slaughtering of fowl and cattle.

As these unions are purely voluntary, it follows that all Jewish undertakings, whether of an educational, charitable, or benevolent nature, are supported by Jews as individuals,¹ and not by a central ecclesiastical organization. For the same reason, there can be no distinctively and officially Jewish attitude toward public questions. And as the privilege of worshiping with a Jewish congregation is not made to depend upon any test of a doctrinal nature, beyond the fact of Jewish birth or later voluntary affiliation, no creed is formulated, conformity to which is an essential. In other words, the Jews have no church government other than that exercised by the ancient and traditional law.

It follows, therefore, that no need arises for the formulation of a definite attitude toward other creeds. Propaganda and proselytism are not represented among the activities of the congregations, and Jewish tradition discourages efforts at convert-making. On the other hand, a man or woman who has become convinced of the truth of Judaism, and desires to enter the Jewish communion, may do so after submitting to the prescribed ceremonial.

The only active propaganda carried on by the Jews is that for the purpose of holding their own children and young people to Jewish law and life. For this purpose, schools for religious instruction are connected with many of the congregations, which also maintain schools in outlying and congested districts in their own cities, where congregational life is not yet well developed, or where the congregations are not wealthy.

¹ Accordingly the statistics in this statement collected from thousands of individual bodies, and furnished as a personal favor rather than as an official return, are inevitably inadequate. The numbers probably fall short of the truth.

There are, also, "Talmud Torah" institutions, and other Hebrew free schools and classes organized by whole communities, or by groups of congregations, and supported by special societies and interested individuals. Although the congregational schools are primarily established for the benefit of the children of members and seat holders, as a rule instruction is freely accorded to all comers. Some have daily sessions, others only one, two, or three sessions a week, while the classes of the Talmud Torah schools meet daily. In general, the teachers are professionals and are remunerated for their services, but in some of the congregational schools, and also in the Hebrew free schools which hold a single session a week, the teaching corps consists entirely of unpaid volunteers. The religious instruction provided at the schools is very extensively supplemented by instruction in private classes or in the homes of individuals who desire their children to have more exclusive attention than communal class instruction can afford. Concerning this private teaching, no statistics are available. In 1906 there were 594 schools conducted by 543 congregations. Of these, 574 reported 2,093 teachers and 569 reported 44,654 pupils. Daily sessions were held in 192 schools, and one, two, or three sessions per week in 402. No statistics are available on the subject of sums expended upon congregational schools. Such sums form part of the general budget of the congregations, of which 785 reported for the year an income of \$2,527,073. In 33 of the 54 Talmud Torah schools, 215 teachers and 4,555 pupils were reported, while 28 of the schools showed an income of \$106,981. In 18 out of the 29 other Hebrew free schools and classes, 4,135 children were taught, while 19 of them had 132 teachers. Only 5 of these schools reported an income, which amounted to a total of \$8,410.

This religious educational work is supplemented, especially for adolescents and adults, by the local sections of the Council of Jewish Women, the junior sections of the same organization, the circles of the Jewish Chautauqua Society, the Zionist societies, by classes at educational alliances, Hebrew institutes, young men's Hebrew associations, young women's Hebrew associations, and at the houses of sisterhoods, which as a rule are societies auxiliary to the congregations.

The educational work for adults and young people is greatly aided also by the publications of the Jewish Publication Society of America and of the Jewish Chautauqua Society. The former was established in 1888 with headquarters at Philadelphia, Pa., and now has 5,130 members. It has published 66 volumes on all phases of Jewish thought—histories, biographies, works on ethics, poems, essays, and fiction—and it has distributed about 325,000 copies of these works. The Jewish Chautauqua Society, organized in 1893, has 2,500 members and 85 study circles. It also publishes educational works.

Of higher institutions of learning there are 3 theological seminaries and 2 colleges. The seminaries include the Hebrew Union College already mentioned, at Cincinnati, Ohio, established in 1875 by the Union of American Hebrew Congregations; the Jewish Theological Seminary of America, located in New York city since 1886, established for the purpose of providing a rabbinical training especially for candidates for conservative pulpits; and the Rabbi Isaac Elchanan Theological Seminary, also in New York city. The first two have large libraries, that in New York city ranking third or fourth among the Jewish libraries of the world and containing valuable manuscripts and a rare collection of Hebrew incunabula. The 2 colleges are Gratz College, in Philadelphia, Pa., (1893), for undergraduate work in Jewish studies; and Dropsie College for Hebrew and Cognate Learning, in Philadelphia, Pa., (1907), where work of an advanced character will be carried on.

Besides these specifically Jewish schools, the Jewish communities of the United States are interested in trade, manual, technical, and farm schools, in kindergartens, and in night schools for instruction in English.

There are a number of technical and trade schools, 7 of which may be mentioned, 4 in New York city (2 of them for girls), 1 in Philadelphia, Pa., 1 in New Orleans, La., and 1 in Chicago, Ill. There are 2 farm schools—one at Woodbine, N. J., established in 1894 by the Baron de Hirsch Fund, and called the Baron de Hirsch Agricultural and Industrial School, the other, the National Farm School, at Doylestown, Pa., established in 1896 by a society formed for the purpose.

Night schools for the teaching of English to immigrants have been established in the large centers, especially where no public night schools exist, or by way of preparation for them where they do exist. These night schools, as well as the kindergartens and numerous industrial classes, are in part conducted by the congregations; in part by independent societies organized for these various purposes; but chiefly by the social settlements, the lodges of the beneficial orders, the local sections of the Council of Jewish Women, the charitable societies, especially the congregational sisterhoods mentioned before, and other ladies' aid societies auxiliary to congregations, the educational alliances, Hebrew institutes, and young men's and young women's Hebrew associations.

Foreign educational work among the Jews, specifically the Jews of the Orient and of northern Africa, is supported by the Jews of the United States, through the American branches of the Alliance Israélite Universelle, founded in 1860, through the International Zionist organization, and through private contributions sent directly to schools at Jerusalem.

Care for the immigrant Jew is not confined to instruction in English. The Baron de Hirsch Fund of \$3,288,000, established by a deed of trust executed in

1890 by Baron Maurice de Hirsch, is utilized in the reception and distribution of immigrants, in the promotion of educational work in their behalf, whether in English or in trades, and in the establishment and assistance of colonies and other agricultural and industrial undertakings calculated to open up opportunities for the immigrants. Under the fostering care of the fund, the whole town of Woodbine, N. J., has grown up, and the fund has materially aided a number of other colonies in New Jersey, as well as in Connecticut and other New England states. One section of the work inaugurated by the fund is now prosecuted by a branch called the "Industrial Removal Office," which investigates the opportunities offered to immigrants in towns in the interior of the country, and thus induces and aids individuals to remove thither, when it is believed that it is for their advantage to do so. They are there received by subsidiary district committees, of which there are now 81, which assume the care and supervision of the newly arrived settlers until they have established themselves permanently. Another department of the fund, namely, colonization and settlement in rural districts, is in charge of the Agricultural and Industrial Aid Society. In furtherance of the latter class of undertakings, the fund also subsidizes an independent society with headquarters at Chicago, the Jewish Agriculturists' Aid Society of America, which aims to settle farmers on homesteads in the Western and Southern states. It has thus assisted 325 Jewish farmers since it began operations in 1888.

In the United States there were in 1906 more than 638 Jewish benevolent societies, granting general relief, of which 362 report an income of \$1,353,903. These are supplemented by the congregational sisterhoods, the ladies' aid societies (attached to congregations or independent associations), the sections of the Council of Jewish Women in so far as they devote themselves to philanthropic work, and other agencies too diverse to classify. In 16 cities (not including New York), all the chief relief agencies, sometimes embracing the orphanages, hospitals, and homes for the aged, and sometimes even the educational societies, are federated under a central administrative body for the collection and assignment of the funds required for charitable purposes, and for the discussion of charitable needs and the creation of new charitable instruments. The budget of these 16 federations was \$615,930. There is also a National Conference of Jewish Charities, comprising 114 societies.

The above enumeration does not exhaust the outdoor relief agencies operated by the Jews of the United States. Many of the congregations have one or all of the four following features: Mutual benefit societies, primarily intended for the payment of sick and death benefits, but in many instances with purely benevolent purposes superadded; funds for the sheltering of

the transient poor; free burial societies; and free loan societies. These four kinds of societies are not exclusively congregational auxiliaries, but have their counterparts in the independent organizations. Mutual benefit societies exist by scores in the large cities, organized usually by groups of Jews coming from the same towns and provinces abroad. Frequently during the last twenty-five years these benefit societies have been the nuclei for new congregations, as were the benevolent societies in the early years of Jewish settlement.

Of the independent free loan societies, few figures are at hand; of the 52 which have reported, 37 show for 1906 an income of \$58,552, the greater part of which annually forms an addition to their loan capital, as the losses are few and the cost of administration not great. The largest and most notable is in New York city, and had a loan capital of \$87,107, as against \$79,340 the previous year, and an income of \$20,009 from membership dues, donations, and bequests. It reported losses of \$3,359 and a cost of administration of \$6,633. The loans of the year, ranging from \$5 to \$200, were 14,400 in number, aggregating \$372,035, and the amount repaid within the year was \$361,291.

The Jews of the United States maintain, in addition to a number of day nurseries, 27 regular orphanages and orphans' guardian societies, 23 of which in 1906 cared for 3,479 inmates, while 22 of them reported an income of \$779,507. There are 34 hospitals conducted by Jews, several of which are at the same time homes for the aged, while several are shelters for transients (friendly inns). Twenty-five of them reported a total income of \$1,228,727, and in 23 of them 33,753 patients were treated, exclusive of those treated at their own homes and in the dispensaries. To 6 of them training schools for nurses are attached. Of the 24 homes for the aged, 17 reported 884 inmates, and 20 an income of \$284,368. There are 26 shelters, independent of hospitals and homes for the aged, 17 of which reported an income of \$41,737. There are also 7 homes for working girls and 3 vacation homes.

The Jews of the United States also contribute to the support of the Jewish poor in Palestine, by means of collections taken up in synagogues and at home services, and through regularly constituted societies, as the North American Relief Society for Indigent Jews of Palestine, the Palestine Widows' and Orphans' Society, and the Koleh America, with its branch, the Binyan Battim, the latter devoted to the specific purpose of building houses for the poor in the suburbs of Jerusalem and Safed.

In addition to the local mutual benefit societies attached to congregations and independent of them, there are 19 beneficial and endowment orders, 17 of them having 2,150 lodges in 377 towns. The oldest are the Independent Order of B'nai B'rith (1843) and the Women's Independent Order of True Sisters (1846).

The former has spread to Europe, Asia, and Africa. The membership of 17 of these orders is given as 293,765, while 8 report 71,519 women members.

Besides the two unions of congregations mentioned—the Union of American Hebrew Congregations and the Union of Orthodox Jewish Congregations of the United States and Canada—the representative bodies of Jews are the two unions of rabbis, the Central Conference of American Rabbis (1889) with 201 members, and the United Orthodox Rabbis of America (1902) with 85 members, and the Council of Jewish Women (1893) with 8,000 members in 86 sections. What promises in time to be the central representative organization of the Jews in the United States is the American Jewish Committee, which was founded in 1906, and which has 60 members. It is now forming an advisory council of 600, in the 10 districts into which the territory of the United States has been divided. It aims to safeguard the interests of Jews in the United States and abroad, to collect the statistics of Jews of the United States, and to act as the central bureau of information on all matters of interest to Jews.

There remain to be mentioned the American branches of two international Jewish organizations. The Jewish Territorial Organization (together with the Jewish Socialist-Territorialist Labor Party of America) aims to find a home for those Jews of eastern Europe who are leaving their respective countries because of the restrictions placed upon their political and civil rights. This settlement is to be located in any suitable and available territory, and is to have some features of autonomous government. The Zionist organization, including the Federation of American Zionists, the Order Knights of Zion, and the Socialist Organization Poale-Zion of America, aims to secure a "publicly and legally secured" home for Jews in Palestine. The first of these in 1906, had 208 societies and 16,892 shekel payers; the second, 25 gates; and the third, 43 branches.

The American Jewish Historical Society, organized in 1892, has issued 15 volumes of "publications," containing researches in the history of the Jews in the Western Hemisphere. Of 87 periodical publications—religious, secular, and trade—in existence during the year 1906, 12 were dailies; 47, weeklies; 22, monthlies; 1, semimonthly; 3, bimonthlies; and 2, quarterlies. Of these, 46 were in English (1 with a German and 1 with a Yiddish column); 36 (including the 12 dailies), in Yiddish (3 with an English column and 1 with a Hebrew column); 3, in Hebrew; and 1, in German.

Of these 87 periodicals, 18 suspended publication during the year, 2 dailies being included in the number.

Jewish organized effort includes, finally, clubs with literary, social, athletic, civic, patriotic, and political interests and purposes; juvenile aid and probation work, legal aid and employment bureaus, centers for Penny Provident Funds; also Jewish trade unions, which for the most part are corporate branches of the general trade unions, though there are specifically "United Hebrew Trades" in several of the larger cities.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories in the tables which follow. As shown by these tables, the denomination has 1,769 organizations, distributed in every state and territory, except South Dakota. Of these, 1,112 are in the North Atlantic division. The state having the largest number is New York with 720.

The total number of members, as reported by 1,152 organizations, is 101,457. The number of members includes uniformly only the heads of families and no attempt is made to give it by sex. According to the statistics, the denomination has 821 church edifices; a seating capacity for church edifices of 364,701, as reported by 717 organizations; church property valued at \$23,198,925, against which there appears an indebtedness of \$4,556,571; halls, etc., used for worship by 230 organizations; and 81 parsonages valued at \$270,550. The Sabbath schools, as reported by 561 organizations, number 600, with 2,239 officers and teachers and 49,514 scholars.

The number of rabbis and cantors connected with the denomination according to the returns is 1,084.

As compared with the report for 1890, in which the Jewish congregations were shown under two separate bodies—"Jewish congregations (Orthodox)" and "Jewish congregations (Reformed)"—these figures show an increase of 1,236 organizations and \$13,444,650 in the value of church property.

The figures here given as total of members are not comparable with those for other denominations, as they represent heads of families only, nor are they comparable with those for this denomination for 1890, which appear to have included the members of families connected with the Jewish congregations as well as the heads of families.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting--		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	1,709	1,152	1,101,457				753	230	821	717	364,701
North Atlantic division.....	1,112	643	63,021				381	184	412	302	187,760
Maine.....	7	4	205				2		2	1	260
New Hampshire.....	5	2	80				2		2	2	130
Vermont.....	5	3	166				3		5	2	460
Massachusetts.....	77	48	4,388				32	6	40	30	10,011
Rhode Island.....	19	14	1,025				9	3	10	9	4,260
Connecticut.....	81	18	1,733				16	1	17	16	7,975
New York.....	720	378	35,342				174	158	184	171	96,041
New Jersey.....	87	56	4,603				40	3	55	42	16,615
Pennsylvania.....	161	120	15,479				94	13	97	89	43,218
South Atlantic division.....	110	91	5,959				70	9	84	72	34,566
Delaware.....	2	2	207				1	1	1	1	324
Maryland.....	34	31	2,153				25	3	26	21	13,222
District of Columbia.....	4	3	698				3		3	3	3,160
Virginia.....	21	18	915				15	1	17	15	5,885
West Virginia.....	6	3	220				3		3	3	1,050
North Carolina.....	10	9	234				7	2	8	7	2,050
South Carolina.....	9	7	312				4	1	4	4	1,335
Georgia.....	17	13	897				13	1	16	13	5,720
Florida.....	7	5	323				5		6	5	1,900
North Central division.....	344	251	20,227				173	23	186	166	80,166
Ohio.....	76	53	5,678				39	8	42	38	24,650
Indiana.....	36	29	1,383				18	4	20	18	5,490
Illinois.....	81	56	5,286				43	4	45	30	23,835
Michigan.....	32	21	1,530				14	2	15	14	7,875
Wisconsin.....	30	26	1,199				15	1	16	14	5,162
Minnesota.....	26	22	1,725				12	2	14	11	5,404
Iowa.....	19	12	412				8		9	8	2,770
Missouri.....	20	18	2,392				15	1	16	15	11,300
North Dakota.....	6	1	12								
Nebraska.....	11	8	435				6		6	6	1,650
Kansas.....	7	5	175				3		3	3	1,000
South Central division.....	133	110	7,992				88	10	100	83	36,134
Kentucky.....	11	10	1,147				9		15	9	5,950
Tennessee.....	17	12	919				8		9	8	3,725
Alabama.....	14	13	1,141				12	1	14	11	5,250
Mississippi.....	19	17	746				13	2	18	12	3,950
Louisiana.....	24	20	1,618				16	2	17	16	6,060
Arkansas.....	11	11	673				9	1	10	8	2,900
Oklahoma ²	4	2	72				1	1	1	1	500
Texas.....	33	25	1,676				20	3	21	18	7,790
Western division.....	70	57	4,258				35	4	30	34	17,105
Montana.....	3	3	152				3		3	3	1,200
Idaho.....	1										
Wyoming.....	1										
Colorado.....	18	13	853				11	1	11	11	5,550
New Mexico.....	3	3	120				1		1	1	155
Arizona.....	1	1	20								
Utah.....	3	3	183				2		2	2	800
Nevada.....	1										
Washington.....	6	6	488				4		4	3	1,850
Oregon.....	5	4	414				3		3	3	1,450
California.....	28	24	2,028				11	3	15	11	6,100

¹ Heads of families only.² Oklahoma and Indian Territory combined.

JEWISH CONGREGATIONS.

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ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	1,769	747	\$23,198,925	449	\$4,556,571	81	\$270,550	561	600	2,239	49,514
North Atlantic division.....	1,112	383	14,189,975	251	2,892,310	43	132,000	250	272	1,026	26,591
Maine.....	7	2	12,000	1	2,500	1	600	1	1	2	40
New Hampshire.....	5	1	3,000	1	900	2	400	1	1	1	18
Vermont.....	5	3	14,500	3	4,650	.....	.....	2	2	6	60
Massachusetts.....	77	30	889,750	24	239,450	9	29,600	20	20	53	1,521
Rhode Island.....	19	11	135,600	7	32,700	.....	.....	7	7	22	620
Connecticut.....	31	17	367,000	13	97,700	1	300	8	8	40	620
New York.....	720	184	9,711,100	111	1,825,060	15	77,100	120	138	579	15,277
New Jersey.....	87	47	730,075	35	190,100	3	4,000	31	34	92	2,500
Pennsylvania.....	161	88	2,346,950	56	499,250	12	20,000	60	61	231	5,935
South Atlantic division.....	110	75	1,864,300	44	410,971	9	28,000	63	65	246	3,841
Delaware.....	2	1	10,000	1	2,000	.....	.....	1	1	5	65
Maryland.....	34	21	760,000	17	181,350	2	6,200	13	13	42	975
District of Columbia.....	4	3	210,000	3	115,000	.....	.....	3	3	12	325
Virginia.....	21	14	294,500	6	54,000	2	3,300	13	13	53	768
West Virginia.....	6	3	75,000	2	4,721	.....	.....	3	3	13	125
North Carolina.....	10	9	62,000	2	3,300	3	11,500	8	8	25	214
South Carolina.....	9	5	91,500	2	7,750	.....	.....	5	5	22	160
Georgia.....	17	14	296,400	10	37,850	2	7,000	11	13	57	1,006
Florida.....	7	5	64,000	1	5,000	.....	.....	6	6	17	203
North Central division.....	344	164	4,241,950	108	883,490	14	57,650	139	146	509	11,997
Ohio.....	76	39	1,374,300	22	265,100	2	2,300	33	36	149	3,878
Indiana.....	36	15	175,000	5	23,140	.....	.....	17	17	43	612
Illinois.....	81	43	1,066,100	32	210,850	4	41,000	34	36	137	3,499
Michigan.....	32	12	297,850	8	58,500	4	11,000	13	13	42	818
Wisconsin.....	30	14	176,000	10	39,950	.....	.....	9	9	22	541
Minnesota.....	26	11	212,000	10	31,650	1	1,000	7	8	29	687
Iowa.....	19	7	50,000	5	6,500	1	1,000	9	9	19	215
Missouri.....	20	14	773,500	12	219,000	.....	.....	10	11	50	1,482
North Dakota.....	6	.....	.....	.....	.....	.....	.....	2	2	2	30
Nebraska.....	11	6	91,000	3	27,500	1	350	4	4	12	195
Kansas.....	7	3	26,200	1	1,300	1	1,000	1	1	4	40
South Central division.....	133	91	1,753,150	31	234,400	14	49,900	77	83	339	4,509
Kentucky.....	11	9	271,000	6	58,000	3	8,200	7	7	31	517
Tennessee.....	17	8	176,500	5	10,800	.....	.....	6	6	38	560
Alabama.....	14	12	198,800	3	47,000	2	700	9	12	48	746
Mississippi.....	19	14	202,900	5	29,700	2	8,000	9	9	40	380
Louisiana.....	24	17	412,550	3	19,400	3	14,000	17	18	64	761
Arkansas.....	11	8	125,200	3	20,000	1	2,000	8	8	28	351
Oklahoma ¹	4	1	14,000	1	4,000	.....	.....	2	2	7	52
Texas.....	33	22	352,200	5	45,500	3	17,000	19	21	83	1,102
Western division.....	70	34	1,149,550	15	135,400	1	3,000	32	34	119	2,576
Montana.....	3	3	53,000	.....	.....	.....	.....	2	2	5	75
Idaho.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Wyoming.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Colorado.....	18	10	149,300	7	17,300	1	3,000	6	8	34	605
New Mexico.....	3	1	5,000	.....	.....	.....	.....	2	2	4	45
Arizona.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Utah.....	3	2	50,000	2	7,300	.....	.....	1	1	3	60
Nevada.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Washington.....	6	3	107,000	2	6,500	.....	.....	3	3	15	205
Oregon.....	5	3	189,500	2	6,500	.....	.....	3	3	13	215
California.....	28	12	598,750	4	104,300	.....	.....	15	15	45	1,371

¹ Oklahoma and Indian Territory combined.

LATTER-DAY SAINTS.

GENERAL STATEMENT.

History.—The Church of Jesus Christ of Latter-day Saints was founded by Joseph Smith, a native of Vermont, in 1830, at Fayette, Seneca county, N. Y. About ten years previously, when 15 years of age, he had become deeply interested in the question of the salvation of his soul and in that of the true Church of Christ, and was particularly disturbed by the variety of denominations and the varied interpretations put upon certain passages of Scripture by the different sects. While in the woods near his father's home, he says that he "had a vision of great light, and two glorious person-

ages appeared before him and commanded him 'to join none of the religious sects, for the Lord was about to restore the gospel, which was not represented by any of the existing churches.'" Three years later another vision instructed him as to the second coming of Christ and as to his own relation to the coming dispensation. Other visions followed, and in one he received directions enabling him to obtain "the sacred records, an abridgment of the history kept by the ancient inhabitants of America" which "were engraved on plates which had the appearance of gold." These records, constituting the "Book of Mormon," he

translated, dictating the translation to Oliver Cowdery and others, who wrote it down, and who, with David Whitmer and Martin Harris, after the completion of the work, gave to the world their testimony that they had actually seen the plates. Two years later, in 1829, Smith and Cowdery stated that "an angel appeared to them and conferred upon them the priesthood of Aaron and instructed them to baptize each other by immersion." This was followed, in April, 1830, by the organization of the church at Fayette, N. Y., and "the declaration that the ancient gospel had been restored with all its gifts and powers."

Missionaries were sent out, prominent among whom were Oliver Cowdery, Sidney Rigdon, and Parley and Orson Pratt. Numerous churches were organized in different states, and in 1831 headquarters were established at Kirtland, Ohio. From the first, the policy of segregating the converts from the "gentiles" was followed, and in 1831 a colony of believers was settled in Jackson county, Mo. Here they met violent opposition from neighbors, which culminated in 1833 in their being driven from the county by mob violence. They then scattered into other counties, although retaining their organization at Kirtland, Ohio; and in 1838 Joseph Smith with other leaders removed to Caldwell county, Mo., which was settled almost exclusively by his followers. Here again there was friction between them and the earlier settlers, which resulted in 1839 in their expulsion from the state. Then followed the settlement at Nauvoo, Hancock county, Ill., which developed rapidly, and at one time was said to be the largest city in the state. In a few years, however, the people of the surrounding counties became hostile, and Joseph Smith and his brother Hyrum were killed by a mob at Carthage, Ill., on the 27th of June, 1844. Subsequently a number of members organized under the name of the "Reorganized Church of Jesus Christ of Latter-day Saints."

Doctrine.—The doctrines of the Latter-day Saints as set forth by the first president, Joseph Smith, and accepted by both bodies, may be summarized as follows:

They believe in God the Father, Jesus Christ the Son, and in the Holy Ghost; men will be punished for their own sins, not for Adam's transgression; through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel; these principles and ordinances are faith in Christ, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost; men are called of God to the ministry, by "prophecy and by the laying on of hands" by those who are in authority to preach the gospel and administer its ordinances; the same organization that existed in the primitive church continues to-day—apostles, prophets, pastors, teachers, evangelists, etc. There is also the same gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

The Bible, so far as it is translated correctly, and the Book of Mormon, are both regarded as the Word of God. In addition to these, there have been and will be many revelations of great and important things pertaining to the Kingdom of God. There will be a literal gathering of Israel and the restoration of the Ten Tribes. Zion will be built on this continent. Christ will reign personally upon the earth, which will be renewed and receive its paradisaical glory. Freedom for all men to worship God according to the dictates of conscience is claimed, and obedience to rulers and magistrates is enjoined.

Polity.—As in doctrine, so in polity, the two bodies are in general agreement. The ecclesiastical organization is based upon the priesthood, which is "the power delegated to man by virtue of which he has authority to act or officiate in the name of the Lord Jesus Christ as His representative." Its two grand divisions are the Melchizedek, or higher priesthood; and the Aaronic, or lesser priesthood. The Melchizedek priesthood is so called after Melchizedek, the king of Salem, who was a great high priest. It holds the power of presidency and the right of authority over all the offices of the church. Its officers are apostles, patriarchs, high priests, seventies, and elders. The Aaronic priesthood holds the keys of authority in the temporal affairs of the church, and its officers are bishops, priests, teachers, and deacons.

The chief or presiding council (quorum) of the church is the first presidency, which consists of three high priests—a president and two counselors or advisers; its jurisdiction and authority are universal, extending over all the affairs of the church in both temporal and spiritual things. The president of the church is regarded as the mouthpiece of God to the church, and as alone receiving the law for the church through revelation. The first presidency is also the presidency of the high-priesthood, and has the right to officiate in all the offices of the church.

The second council (quorum) of the church, standing next to the first presidency, is composed of the twelve apostles. It is their duty, under the direction of the first presidency, to direct the work of the church in the world outside of the regularly organized stakes (districts) of Zion; that is, to direct the missionary labors, to ordain evangelical ministers, and to act as special witnesses to the world of the divine mission of the Saviour Jesus Christ.

The patriarchs are evangelists who hold the right to bless the members of the church with the blessings of prophecy, as was done by Abraham, Isaac, and Jacob, and the early patriarchs. They are under the direction of the first presidency and are presided over by the patriarch of the church. The high priests hold the power of presidency in the stakes of Zion, officiating under the direction of the first presidency in their respective stakes in administering in spiritual things.

The seventies are the missionaries of the church and labor in the world under the direction of the twelve apostles. They are organized into companies of 70 each, the first company having 7 presidents, who preside over all the other companies. The elders assist the high priests in their duties in the stakes. All the members of the Melchizedek priesthood have authority under the direction of the first presidency to officiate in all the ordinances of the gospel. The labors of the twelve apostles and of the seventies are principally in the world outside the church, while the labors of the patriarchs, high priests, and elders are confined principally to their respective stakes.

The presiding council (quorum) of the Aaronic priesthood is the presiding bishopric, consisting of 3 bishops who have jurisdiction over all the offices of the Aaronic priesthood in temporal affairs and under the direction of the first presidency.

The general authorities are those presiding officers who have general direction of the whole church or of any general division. Thus the first presidency is the presiding council (quorum) over the whole church. The apostles have jurisdiction over the whole church under the direction of the first presidency, but more especially over the missionary enterprises. The presiding patriarch presides over all the patriarchs. The 7 presidents of the first company (quorum) of 70 pre-

side over all seventies. The presiding bishopric presides over all the lesser priesthood of the church.

There are 2 bodies of Latter-day Saints, as follows:

Church of Jesus Christ of Latter-day Saints.

Reorganized Church of Jesus Christ of Latter-day Saints.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The 2 bodies, taken together, have 1,184 organizations. The total number of communicants or members reported is 256,647; of these, as shown by the returns for 1,152 organizations, about 48 per cent are males and 52 per cent females.

According to the statistics, there are 933 church edifices; a seating capacity for church edifices of 280,747, as reported by 837 organizations; church property valued at \$3,168,548, against which there is an indebtedness of \$111,782; halls, etc., used for worship by 214 organizations; and 8 parsonages valued at \$7,800. The Sunday schools, as reported by 1,036 organizations, number 1,169, with 18,507 officers and teachers and 130,085 scholars.

The number of ministers connected with the 2 bodies is given as 1,774.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.			Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Latter-day Saints.....	1,184	1,184	256,647	1,152	117,026	128,776	1,774	845	214	933	837	280,747
Church of Jesus Christ of Latter-day Saints....	683	683	215,796	660	100,217	106,087	824	544	93	624	543	214,400
Reorganized Church of Jesus Christ of Latter-day Saints.....	501	501	40,851	480	16,809	22,689	950	301	121	309	294	66,338

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Latter-day Saints.....	1,184	909	\$3,168,548	145	\$111,782	8	\$7,800	1,036	1,169	18,507	130,085
Church of Jesus Christ of Latter-day Saints....	683	594	2,645,363	104	75,793	3	1,700	660	766	14,765	113,130
Reorganized Church of Jesus Christ of Latter-day Saints.....	501	315	523,185	41	35,989	5	6,100	376	403	3,742	16,946

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

HISTORY.

After the death of Joseph Smith in 1844,¹ Brigham Young became president of the church, and two years later led a general migration of believers from Illinois to the Salt Lake valley, Utah, the present headquarters. From this point as a center, the church has extended until it is represented in a large proportion of the states and territories of the Union.

The comparative isolation of the new location gave less occasion for such disturbances as had hitherto accompanied the history of the church, and permitted a more normal development of the community life. Active proselyting was carried on, and the number of converts increased rapidly. Brigham Young died in 1877, and was succeeded by John Taylor, who held the office of president for ten years. His successors in office have been Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith.

DOCTRINE AND POLITY.

The general doctrine and ecclesiastical organization of the church are set forth in the preliminary statement of Latter-day Saints.

The doctrine of polygamy had for some years been advocated by many in the church, but in 1852 Brigham Young published the doctrine of celestial marriage (marriage for eternity as well as for time), including plural marriage, announcing that it was based on a revelation to Joseph Smith. This aroused great discussion throughout the country, and resulted in various acts of Congress forbidding plural marriages. In 1890 President Woodruff issued a manifesto calling on all the saints to "refrain from contracting any marriages forbidden by the laws of the land." Since that time such marriages have been prohibited by the church, although there have been cases where those already contracted have not been annulled.

The general organization of the church for governmental purposes, aside from the priesthood, includes the ward, the stake or district, and the general conference. The ward corresponds to the minor local church or parish. It has its meetinghouse and is under the care of a bishop and two counselors or assistants. A stake of Zion is composed of a number of wards occupying a certain territorial district, and at its head are a president and two counselors, who are high priests. The general conference, composed of representatives from each of the wards, meets twice a year, in the spring and fall, for the management of the general affairs of the church.

Each bishop presides over a ward in a stake of Zion, and his labors are limited to his own ward. The priests are presided over by the bishop, and it is their

duty to assist him, to visit the homes of the members of the church, expound the Scriptures, baptize believers, and administer the sacrament of the Lord's Supper. The duty of the teachers is to assist the priests, to see that there is no iniquity in the church, and that the members perform their duties. They are without authority to baptize or administer the sacrament of the Lord's Supper. The duty of the deacons is to assist the teachers and also to expound the Scriptures. Priests, teachers, and deacons labor under the direction of the bishop of the ward.

The principal source of revenue of the church is its tithing system which was instituted by Joseph Smith in 1838. Under it a convert is expected to voluntarily contribute one-tenth of his property to the church and thereafter pay to it one-tenth of his income.

WORK.

The general activities of the church are under the direction of the higher priesthood, and are not in the hands of benevolent societies as in many churches.

The home missionary work is carried on, principally, by local teachers and elders, though there are auxiliary organizations of young men and women who render important assistance in this department. The report for 1906 shows 926 agents employed and 36 churches or parishes assisted, the expense being met, not by special contributions, but by appropriations from the tithes of the church.

Foreign missionary work is carried on in Australia, Great Britain, the Netherlands, New Zealand, the Scandinavian countries, Germany, Switzerland, Mexico, Japan, the Society Islands, Turkey (including Palestine), Africa, Samoa, and other islands of the Pacific. The report for 1906 shows 15 stations as general headquarters, 1,600 missionaries, 4,085 native helpers, 85 churches with 53,996 communicants, 9 schools with 1,484 pupils, contributions to the amount of \$75,646, and church property valued at \$285,588. There were no hospitals, dispensaries, asylums, orphanages, or other charitable organizations.

The importance of education has always been emphasized by the church, and in 1906 there were 16 church schools with 5,780 students in the United States, while the entire number of students under the care of the church both at home and abroad was 7,264, of whom all but 251 belonged to the church. These were apportioned among different departments as follows: Training school, 1,129; kindergarten, 236; preparatory, 1,604; missionary course, 377; high school, 3,058; commercial course, 747; college course, 113. There were 234 regular teachers and 71 teachers employed for special instruction. The school property in the United States was valued at \$914,741, and there were endowments to the amount of \$77,000. The

¹See Latter-day Saints, page 328.

amount expended for the school year was \$282,668, including \$171,709 contributed by the church. For the previous year the church contributed \$130,000 for educational purposes, and for the school year beginning September, 1906, appropriated \$210,000.

There is a church hospital at Salt Lake City with accommodations for 110 patients; and provision is made in 3 other hospitals for 100 more. The number treated at the main hospital in 1906 was 1,548, and at the other hospitals 450, making a total of 1,998. The amount contributed for their support in 1906 was \$75,000; the value of property was estimated at \$310,000; and there was an endowment fund of \$60,000.

The young people's societies included 637 Young Men's Mutual Improvement associations with about 2,500 officers and 30,650 members, and 600 Young Ladies' Mutual Improvement associations with approximately 2,000 officers and 25,091 members, or a total of 1,237 local societies and 55,741 members. These associations had libraries containing together 33,449 volumes; their receipts amounted to \$21,376, and their disbursements, for rent of halls, lectures, books, supplies, and the ordinary expenses of the societies, amounted to \$14,162. The meetings consider religious, literary, and scientific topics, and are intended for the mutual improvement of the young people of the church along religious and secular lines. There are also associations and religious classes with much the same object in view, conducted principally in the interest of the children.

A characteristic feature of this church is the extent to which it enters into, moulds, and influences every department of the life of its people. It aids them when sick or in poverty, looks after their education, provides their amusements, and ministers to their social needs. It is also closely identified with the economic life of the people through its connection, as an investor, with numerous industrial and commercial ventures. In the organization and management of establishments, the principle of cooperation enters to a greater or less extent. Moreover, the close association existing among the people through the unifying influence of the church has made these cooperative enterprises, in almost every line of economic endeavor, numerous and successful.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by

states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 683 organizations in 59 stakes and missions, located in 39 states and territories. Of these organizations, 633 are in the Western division, Utah leading with 389, and Idaho next in order with 144.

The total number of communicants or members reported, including all baptized persons of 8 years of age and over, is 215,796; of these, as shown by the returns for 666 organizations, about 49 per cent are males and 51 per cent females. According to the statistics, the denomination has 624 church edifices; a seating capacity for church edifices of 214,409, as reported by 543 organizations; church property valued at \$2,645,363, against which there appears an indebtedness of \$75,793; halls, etc., used for worship by 93 organizations; and 3 parsonages valued at \$1,700. The Sunday schools, as reported by 660 organizations, number 766, with 14,765 officers and teachers and 113,139 scholars.

The number of ministers connected with the denomination is 824, including the presiding officer of each ward and branch, the president of each stake, the president of each mission, and the general officers of the church, but not including all those actually engaged in missionary labors.

As compared with the report for 1890, these figures show an increase of 258 organizations, 71,444 communicants or members, and \$1,819,857 in the value of church property.

As already stated, the returns here given for this body, like those for other denominations, are derived from the individual organizations, which in this case are the wards. While, therefore, they include the full statistics for the denomination, as reported by the individual wards, they do not include the church edifices, church property, and parsonages used for purposes of the stakes, and of the church in general. Apart from the returns received for the wards, as given, there are reported by the several stakes an aggregate of 32 church edifices with a seating capacity of 31,400; church property valued at \$616,750, against which there appears an indebtedness of \$15,350; and 1 parsonage valued at \$13,750. There are also reported, as used for the general purposes of the denomination, 6 church edifices, including the temple, tabernacle, and assembly hall at Salt Lake City, and church buildings in Cache, Sanpete, and Washington counties, Utah, with a seating capacity of 17,500, and church property valued at \$7,150,000.

RELIGIOUS BODIES.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	683	683	215,796	660	100,217	106,087	544	93	624	543	214,400
North Atlantic division.....	9	9	669	9	294	375	1	8	1	1	200
Massachusetts.....	1	1	109	1	46	63		1			
New York.....	4	4	215	4	92	123		4			
Pennsylvania.....	4	4	345	4	156	189	1	3	1	1	200
South Atlantic division.....	9	9	5,678	4	340	503	5	2	17	5	3,850
Maryland.....	2	2	58	2	28	30		2			
Virginia.....	1	1	988				1		4	1	650
West Virginia.....	2	2	785	2	312	473	1		1	1	400
North Carolina.....	1	1	976				1		4	1	800
South Carolina.....	1	1	1,101				1		5	1	800
Georgia.....	1	1	386								
Florida.....	1	1	1,384				1		3	1	1,200
North Central division.....	22	22	2,471	19	935	1,275	5	11	5	5	1,650
Ohio.....	1	1	196								
Indiana.....	3	3	411	3	215	196	1	2		1	250
Illinois.....	5	5	618	5	197	321	2	3	2	2	750
Michigan.....	1	1	108	1	26	82		1			
Wisconsin.....	4	4	323	4	139	184	1	3	1	1	350
Minnesota.....	2	2	143	2	53	90		2			
Iowa.....	1	1	189	1	84	105					
Missouri.....	1	1	162	1	66	96					
Nebraska.....	2	2	65								
Kansas.....	2	2	356	2	155	201	1		1	1	300
South Central division.....	10	10	6,019	5	799	1,159	5		8	4	1,600
Kentucky.....	1	1	1,150				1		2	1	500
Tennessee.....	2	2	841				1		1		
Alabama.....	1	1	1,052				1		1	1	100
Mississippi.....	1	1	1,018				1		3	1	700
Louisiana.....	1	1	455	1	165	290					
Arkansas.....	1	1	248	1	91	157					
Oklahoma ¹	1	1	382	1	185	197					
Texas.....	2	2	873	2	358	515	1		1	1	300
Western division.....	633	633	200,959	629	97,849	102,775	523	72	593	528	207,109
Montana.....	2	2	242	2	90	152		2			
Idaho.....	144	144	32,159	144	15,774	16,385	114	18	120	114	42,050
Wyoming.....	28	28	5,203	28	2,589	2,614	25	8	25	25	8,545
Colorado.....	9	9	2,194	5	921	938	7	1	7	7	2,050
New Mexico.....	5	5	684	5	328	356	4		6	4	1,210
Arizona.....	34	34	6,175	34	3,085	3,090	24	8	29	24	8,665
Utah.....	389	389	151,032	389	73,536	77,496	341	35	393	341	140,989
Nevada.....	6	6	1,105	6	552	553	5	1	5	5	1,275
Washington.....	1	1	66	1	20	36	1		1	1	150
Oregon.....	11	11	1,496	11	708	788	7		7	7	2,175
California.....	4	4	613	4	246	367		2			

¹Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	683	594	\$2,645,383	104	\$75,793	3	\$1,700	660	766	14,765	113,139
North Atlantic division.....	9	1	500					7	7	43	207
Massachusetts.....	1							1	1	13	49
New York.....	4							2	2	9	43
Pennsylvania.....	4	1	500					4	4	21	115
South Atlantic division.....	9	5	7,590					3	4	21	107
Maryland.....	2							2	2	13	77
Virginia.....	1	1	1,100					1	2	8	30
West Virginia.....	2	1	800								
North Carolina.....	1	1	1,480								
South Carolina.....	1	1	1,485								
Georgia.....	1										
Florida.....	1	1	2,725								
North Central division.....	22	7	25,400					20	26	185	801
Ohio.....	1							3	3	21	86
Indiana.....	3	1	720					5	5	43	232
Illinois.....	5	3	18,875					1	3	13	51
Michigan.....	1							4	4	41	163
Wisconsin.....	4	2	4,805					1	3	15	54
Minnesota.....	2							1	1	9	23
Iowa.....	1							1	2	18	79
Missouri.....	1							2	3	8	36
Nebraska.....	2							2	2	17	77
Kansas.....	2	1	1,000								
South Central division.....	10	5	2,875					5	13	95	432
Kentucky.....	1	1	340								
Tennessee.....	2	1	125								
Alabama.....	1	1	375								
Mississippi.....	1	1	1,435					1	4	16	72
Louisiana.....	1							1	5	18	81
Arkansas.....	1							1	2	10	45
Oklahoma ¹	1							2	2	51	234
Texas.....	2	1	600								
Western division.....	633	576	2,008,998	104	75,793	3	1,700	625	716	14,421	111,592
Montana.....	2					1	1,000	2	2	24	121
Idaho.....	144	131	433,099	37	25,411			144	166	3,060	20,079
Wyoming.....	28	26	48,517	1	1,200			27	30	498	3,575
Colorado.....	9	7	14,500					9	15	173	1,390
New Mexico.....	5	4	7,065	1	1,150			5	6	113	450
Arizona.....	34	27	92,037	5	3,650			34	40	648	4,170
Utah.....	389	363	1,987,065	57	42,907	2	700	385	433	9,587	79,948
Nevada.....	6	6	9,875	1	175			6	7	100	635
Washington.....	1	1	500					1	1	11	41
Oregon.....	11	7	13,050	2	1,300			8	8	154	883
California.....	4	4	1,490					4	8	53	324

¹ Oklahoma and Indian Territory combined.

RELIGIOUS BODIES.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STAKES AND MISSIONS: 1906.

STAKE AND MISSION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	683	683	215,796	660	100,217	106,087	544	93	624	543	214,409
Stakes:											
Alpine.....	13	13	6,200	13	3,079	3,121	12	1	12	12	4,400
Bannock.....	12	12	1,660	12	808	858	9	1	10	9	3,050
Bear Lake.....	22	22	4,972	22	2,425	2,547	16	6	16	16	5,975
Beaver.....	7	7	1,773	7	881	882	6	1	7	6	1,825
Benson.....	8	8	4,230	8	2,051	2,179	7	1	8	7	4,000
Big Horn.....	5	5	1,819	5	906	913	5	.....	5	5	2,225
Bingham.....	18	18	4,452	18	2,185	2,267	16	1	18	16	6,200
Blackfoot.....	14	14	3,157	14	1,554	1,603	9	3	9	9	4,225
Boxelder.....	20	20	5,911	20	2,909	3,002	14	6	15	14	5,000
Cache.....	11	11	5,857	11	2,862	2,995	11	.....	11	11	4,600
Cassia.....	13	13	2,072	13	1,296	1,376	13	.....	14	13	4,425
Davis.....	12	12	5,578	12	2,673	2,905	12	.....	15	12	5,800
Emery.....	15	15	4,610	15	2,219	2,391	9	3	10	9	4,100
Ensign.....	7	7	5,488	7	2,614	2,874	7	.....	7	7	3,494
Fremont.....	22	22	6,024	22	2,995	3,029	20	1	20	20	6,710
Granite.....	18	18	9,237	18	4,521	4,716	16	2	17	16	7,550
Hyrum.....	10	10	4,231	10	2,085	2,146	10	.....	10	10	4,800
Jordan.....	13	13	5,591	13	2,681	2,910	13	.....	14	13	5,220
Juab.....	4	4	2,658	4	1,338	1,320	4	.....	7	4	2,350
Kanab.....	6	6	1,261	6	619	642	3	2	3	3	1,125
Liberty.....	8	8	5,206	8	2,374	2,832	8	.....	8	8	2,775
Malad.....	12	12	2,328	12	1,147	1,181	10	.....	11	10	3,350
Maricopa.....	5	5	1,105	5	529	576	4	1	4	4	1,125
Millard.....	11	11	3,100	11	1,518	1,582	9	1	11	9	4,050
Morgan.....	6	6	1,318	6	644	674	3	2	3	3	1,600
Nebo.....	18	18	6,717	18	3,293	3,424	18	.....	23	18	6,500
North Sanpete.....	11	11	5,757	11	2,792	2,965	10	.....	15	10	6,375
Oneida.....	17	17	4,344	17	2,149	2,195	15	.....	17	15	6,600
Panguitch.....	10	10	2,733	10	1,325	1,408	9	1	11	9	3,850
Parowan.....	6	6	2,595	6	1,266	1,329	6	.....	6	6	2,525
Pioneer.....	11	11	4,204	11	2,013	2,191	11	.....	14	11	3,750
Pocatello.....	11	11	2,596	11	1,293	1,303	7	4	7	7	2,250
St. George.....	21	21	4,424	21	2,194	2,230	15	5	15	15	3,575
St. John.....	8	8	1,013	8	518	495	7	1	7	7	1,510
St. Joseph.....	17	17	2,970	17	1,407	1,473	11	4	12	11	3,550
Salt Lake.....	11	11	7,360	11	3,499	3,861	10	1	11	10	4,575
San Juan.....	6	6	1,371	6	659	712	5	.....	8	5	2,000
San Luis.....	4	4	1,559	4	780	779	3	1	3	3	1,000
Sevier.....	20	20	5,339	20	2,628	2,711	16	3	18	16	5,150
Snowflake.....	6	6	1,155	6	569	586	5	1	9	5	2,000
South Sanpete.....	9	9	4,612	9	2,260	2,352	9	.....	12	9	5,010
Star Valley.....	9	9	1,758	9	870	888	9	.....	9	9	3,275
Summit.....	16	16	3,422	16	1,677	1,745	14	2	15	14	4,725
Teton.....	11	11	1,276	11	646	630	7	1	7	7	2,160
Tooele.....	9	9	2,571	9	1,284	1,287	8	1	9	8	1,025
Uintah.....	6	6	2,615	6	1,306	1,309	4	.....	4	4	1,750
Union.....	11	11	1,573	11	785	788	10	.....	10	10	2,875
Utah.....	19	19	7,802	19	3,803	4,059	18	1	20	18	7,075
Wasatch.....	10	10	3,123	10	1,580	1,543	7	2	7	7	2,250
Wayne.....	8	8	1,246	8	591	655	7	1	7	7	2,125
Weber.....	26	26	12,474	26	6,055	6,419	25	1	36	25	11,815
Woodruff.....	14	14	2,133	14	1,073	1,060	11	3	11	11	3,705
Missions:											
California.....	4	4	613	4	246	367	.....	2	.....	.....	.....
Central States.....	8	8	2,476	8	1,020	1,456	.....	.....	.....	.....	.....
Eastern States.....	13	13	1,512	13	634	878	2	10	2	2	600
Northern States.....	16	16	1,692	16	714	978	4	11	4	4	1,350
Northwestern States.....	8	8	765	8	275	490	2	6	2	2	325
Southern States.....	11	11	9,092	.....	.....	.....	8	.....	23	7	4,750
Western States.....	6	6	400	.....	.....	.....	3	.....	3	3	550

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STAKES AND MISSIONS: 1906.

STAKE AND MISSION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	682	594	\$2,645,363	104	\$75,793	3	\$1,700	660	766	14,765	113,139
Stakes:											
Alpine.....	13	13	60,100	3	4,100			13	13	329	2,761
Bannock.....	12	10	24,886	1	800			12	15	234	1,465
Bear Lake.....	22	20	52,328	1	945			22	23	439	2,941
Beaver.....	7	6	14,520					7	10	130	942
Benson.....	8	8	80,820					8	11	278	2,216
Big Horn.....	5	5	11,748	1	1,200			5	5	135	1,196
Bingham.....	18	17	82,750	6	1,463	1	1,000	18	20	438	2,789
Blackfoot.....	14	12	20,790	4	1,885			14	18	336	2,022
Boxelder.....	20	17	65,575	1	1,500			20	26	609	3,590
Cache.....	11	11	53,888	4	2,503			11	11	302	2,996
Cassia.....	13	13	45,800	5	1,950			13	17	271	1,612
Davis.....	12	12	111,200	1	2,500			12	19	427	3,044
Emery.....	15	12	25,550	1	450			14	14	310	2,787
Ensign.....	7	7	110,000	2	2,200			7	7	203	2,504
Fremont.....	22	21	65,452	12	10,623			22	24	478	3,786
Granite.....	18	16	164,750	5	8,355			18	22	402	4,925
Hyrum.....	10	10	70,700	1	2,800			10	12	277	2,203
Jordan.....	13	13	81,800	3	1,300			13	14	272	2,059
Juab.....	4	4	19,525					4	4	125	979
Kanab.....	6	4	11,500					6	6	95	892
Liberty.....	8	8	69,609	1	500			8	9	265	2,342
Malad.....	12	11	32,550					12	12	202	1,497
Maricopa.....	5	5	10,375	2	850			5	5	84	728
Millard.....	11	11	33,550	2	311			11	11	254	1,957
Morgan.....	6	4	14,750	1	100			6	7	186	643
Nebo.....	18	18	75,448	3	1,150			17	17	432	3,680
North Sanpete.....	11	11	59,130	1	1,700			11	12	248	2,421
Oneida.....	17	17	63,108	5	3,725			17	20	381	2,371
Panguitch.....	10	10	21,025	3	559			10	12	224	1,803
Parowan.....	6	6	21,350	1	150		400	6	6	177	1,404
Pioneer.....	11	11	63,550			1	300	11	12	269	2,414
Pocatello.....	11	8	30,775	2	3,000			11	14	249	1,597
St. George.....	21	17	21,450	1	175			21	25	405	2,610
St. John.....	8	8	10,977					8	10	140	621
St. Joseph.....	17	11	53,550	3	2,800			17	19	341	2,010
Salt Lake.....	11	11	160,300	1	1,500			11	11	344	3,135
San Juan.....	6	6	14,500	1	1,150			6	7	145	953
San Luis.....	4	3	7,500					4	6	105	902
Sevier.....	20	20	27,075	4	1,350			20	21	364	2,883
Snowflake.....	6	6	17,800					6	8	127	860
South Sanpete.....	9	9	66,300	1	35			9	10	215	1,931
Star Valley.....	9	9	15,169					9	10	208	1,389
Summit.....	16	15	60,050	1	50			16	17	274	1,784
Teton.....	11	9	7,010	1	70			10	10	140	586
Tooele.....	9	9	36,383	2	900			9	9	150	1,193
Uintah.....	6	4	17,250					5	8	181	1,516
Union.....	11	10	16,100	2	1,300			10	10	193	1,069
Utah.....	19	18	122,035	3	1,225			19	22	473	4,820
Wasatch.....	10	8	13,025	2	800			9	9	216	1,076
Wayne.....	8	7	10,297	1	432			8	9	164	763
Weber.....	26	25	165,075	7	5,686			26	29	733	6,302
Woodruff.....	14	12	39,300	1	700			14	16	138	1,373
Missions:											
California.....	4	4	1,490					4	8	53	324
Central States.....	8	2	1,600					8	17	180	588
Eastern States.....	13	6	1,300					10	11	64	314
Northern States.....	16	6	24,400					15	6	142	609
Northwestern States.....	8	2	3,500	1	1,000			6	6	94	378
Southern States.....	11	8	9,065					6	11	51	235
Western States.....	6	3	5,000								

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

HISTORY.

The death of Joseph Smith in 1844 was followed by the development of two parties among the Latter-day Saints, each claiming to be the successor to the original church. One party under the leadership of Brigham Young settled in Salt Lake City, Utah. The other effected a partial organization in Wisconsin in 1853. A few years later they were joined by Joseph Smith, the son of the prophet, who has since identified

himself with this branch, and has been its presiding officer. Subsequently the headquarters were removed to Lamoni, Iowa, where they are at present.

DOCTRINE.

The general doctrine of the Reorganized Church is set forth in the preliminary statement of Latter-day Saints.

The Reorganized Church repudiates the revelation of plural marriage and maintains "that marriage is

ordained of God; that the law of God provides for but one companion in wedlock for either man or woman, except in cases of death or where the contract is broken by transgression; consequently, that the doctrines of plurality and community of wives are heresies and are opposed to the law of God."

Among the special precepts of the Reorganized Church are the following:

That in all matters of controversy upon the duty of man toward God, and in reference to preparation and fitness for the world to come, the Word of God should be decisive and the end of dispute; and that when God directs, man should obey.

That the religion of Jesus Christ, as taught in the New Testament scriptures, will, if its precepts be accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county, and state, and consequently better fitted for the change which cometh at death.

That man should worship God in "spirit and in truth," and that such worship does not require a violation of the constitutional law of the land.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, allowing all men the same privilege, let them worship how, where, or what they may.

POLITY.

The general organization of the church for governmental purposes, aside from the priesthood, described in the preliminary statement, includes the branch, the stake or district, and the general conference. The branch corresponds to the minor local church or parish. It has its meetinghouse and is under the care of a presiding elder elected by the branch. A stake of Zion is composed of a number of branches occupying a certain territorial district, and at its head are a president and two counselors, who are high priests. The general conference, composed of representatives from each of the branches, meets once a year, in the spring, for the management of the general affairs of the church.

Bishops are the custodians and have charge of the finances and property interests of the church. The priest is to assist the presiding elder, and to preach, teach, expound, exhort, baptize, and administer the sacrament of the Lord's Supper. The duty of the teachers is to watch over the church, see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting nor evil speaking; and see that the church meets together often. The deacon is the assistant of the teacher in all these duties. Priests, teachers, and deacons labor under the direction of the presiding elder.

WORK.

Active missionary work is carried on in many parts of the United States, and also in Australia, Canada, Denmark, England, Hawaii, Norway, Scotland, Society Islands, Sweden, Switzerland, and Wales. The largest number of churches outside the United States is in Canada, where there are 71 churches and 4,068 communicants. Next come the Society Islands in the Pacific, with 29 churches and 1,785 communicants; Eng-

land, with 26 churches and 1,257 communicants; and Australia, with 12 churches and 945 communicants.

The contributions for home missionary work during the year 1906 amounted to about \$137,000, and for foreign missionary work, \$13,000. The total value of church property in the foreign field was estimated at \$15,000.

The church maintains 1 college at Lamoni, Iowa, with a faculty of 9 teachers and 200 students. The value of property for educational purposes is estimated at \$40,000, while the contributions during the year 1906 were \$3,080.

The church does not conduct any hospitals, asylums, or orphanages at present, but has 3 homes for the aged valued at \$48,650, and maintained at an annual cost of \$7,000.

Local Sunday schools are maintained both at home and in the foreign field, wherever conditions are suitable for them. Contributions for the maintenance of these schools amounted in 1906 to \$15,000.

Other organizations are the Zion's Religio-Literary Society for young people, and the Daughters of Zion, the latter making a special effort to build and maintain a home for children.

The church maintains two printing establishments, one at Lamoni, Iowa, from which the official paper and other publications are issued, and one at Independence, Missouri.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 501 organizations, contained, with the exception of 8 unassociated, in 62 districts, located in 37 states and the territory of New Mexico. Of these organizations, 346 are in the North Central division. The states having the largest number are Iowa with 75; Michigan, 74; and Missouri, 63.

The total number of communicants or members reported is 40,851; of these, as shown by the returns for 486 organizations, about 43 per cent are males and 57 per cent females. According to the statistics, the denomination has 309 church edifices; a seating capacity for church edifices of 66,338, as reported by 294 organizations; church property valued at \$523,185, against which there appears an indebtedness of \$35,989; halls, etc., used for worship by 121 organizations; and 5 parsonages valued at \$6,100. The Sunday schools, as reported by 376 organizations, number 403, with 3,742 officers and teachers and 16,946 scholars.

The number of ministers connected with the denomination is given as 950.

As compared with the report for 1890, these figures show an increase of 70 organizations, 19,078 communicants or members and \$296,900 in the value of church property.

LATTER-DAY SAINTS (REORGANIZED).

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ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	501	501	40,851	486	16,809	22,689	301	121	309	294	60,338
North Atlantic division.....	29	29	2,242	28	860	1,282	23	5	25	23	4,925
Maine.....	9	9	507	8	150	257	7	2	9	7	1,800
Massachusetts.....	8	8	570	8	215	355	6	2	6	6	1,075
Rhode Island.....	3	3	306	3	113	193	3	—	3	3	500
Connecticut.....	1	1	44	1	16	28	1	—	1	1	200
New York.....	1	1	173	1	70	103	1	—	1	1	200
Pennsylvania.....	7	7	642	7	296	346	5	1	5	5	1,150
South Atlantic division.....	19	19	1,008	19	419	589	8	4	8	8	1,900
Maryland.....	1	1	57	1	25	32	1	—	1	1	100
Virginia.....	1	1	33	1	10	23	—	1	—	—	—
West Virginia.....	11	11	600	11	248	352	4	3	4	4	1,100
Florida.....	6	6	318	6	136	182	3	—	3	3	700
North Central division.....	346	346	20,476	335	12,147	16,278	217	83	223	213	50,168
Ohio.....	22	22	1,311	22	538	773	10	7	10	10	3,445
Indiana.....	13	13	679	11	240	340	7	2	8	7	2,250
Illinois.....	30	30	2,442	30	1,066	1,436	18	10	20	18	4,720
Michigan.....	74	74	4,227	71	1,672	2,366	39	20	41	38	7,775
Wisconsin.....	13	13	861	13	398	463	10	3	10	9	1,700
Minnesota.....	6	6	379	5	129	169	3	1	3	3	320
Iowa.....	75	75	8,139	74	3,365	4,660	54	14	54	54	11,762
Missouri.....	63	63	7,880	61	3,399	4,318	51	8	52	50	13,540
North Dakota.....	6	6	242	6	114	128	1	5	1	1	200
South Dakota.....	1	1	85	—	—	—	1	—	1	1	300
Nebraska.....	17	17	1,503	16	486	697	10	5	10	9	1,695
Kansas.....	26	26	1,728	26	800	928	13	8	13	13	2,461
South Central division.....	47	47	3,528	47	1,585	1,943	28	9	28	27	5,375
Kentucky.....	4	4	257	4	110	147	3	1	3	3	800
Tennessee.....	3	3	172	3	76	96	3	—	3	3	559
Alabama.....	8	8	1,072	8	485	587	7	1	7	6	1,375
Mississippi.....	3	3	196	3	108	88	2	—	2	2	320
Arkansas.....	4	4	290	4	127	163	2	2	2	2	300
Oklahoma ¹	15	15	914	15	415	499	7	2	7	7	1,345
Texas.....	10	10	627	10	264	363	4	3	4	4	685
Western division.....	60	60	4,597	57	1,798	2,597	25	20	25	23	3,970
Montana.....	4	4	268	3	68	95	2	1	2	2	300
Idaho.....	9	9	266	8	99	96	1	5	1	1	250
Wyoming.....	1	1	8	1	3	5	1	—	1	1	300
Colorado.....	10	10	561	10	247	314	3	3	3	3	275
New Mexico.....	1	1	54	1	17	37	—	—	—	—	—
Utah.....	5	5	403	5	191	302	3	1	3	3	400
Washington.....	6	6	405	6	174	231	4	2	4	3	725
Oregon.....	5	5	321	4	133	162	4	1	4	3	550
California.....	19	19	2,221	19	866	1,355	7	7	7	7	1,170

¹Oklahoma and Indian Territory combined.

RELIGIOUS BODIES.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	501	315	\$523,185	41	\$35,989	5	\$8,100	370	403	3,742	10,946
North Atlantic division.....	29	23	70,400	10	16,745			25	28	279	1,320
Maine.....	9	7	9,500	2	310			7	9	61	280
Massachusetts.....	8	6	17,850	4	5,775			8	9	112	435
Rhode Island.....	3	3	6,050	1	100			2	2	31	130
Connecticut.....	1	1	1,500					1	1	7	14
New York.....	1	1	12,000	1	8,000			1	1	6	50
Pennsylvania.....	7	5	23,500	2	2,560			6	6	62	411
South Atlantic division.....	19	8	12,050	1	2,530			7	7	53	324
Maryland.....	1	1	500					1	1	7	32
Virginia.....	1										
West Virginia.....	11	4	10,650	1	2,530			4	4	34	234
Florida.....	0	3	900					2	2	12	58
North Central division.....	346	224	368,480	27	15,582	4	4,600	270	292	2,780	12,812
Ohio.....	22	13	21,300	4	1,845	1	3,000	17	18	149	660
Indiana.....	13	6	4,000					6	6	31	224
Illinois.....	30	22	30,035	2	1,200			20	29	300	1,131
Michigan.....	74	41	49,225	5	1,005	1	700	48	52	451	1,795
Wisconsin.....	13	10	8,900	1	80			12	13	86	357
Minnesota.....	6	3	2,900					1	1	13	45
Iowa.....	75	55	89,150	6	1,769	1	400	69	70	787	3,493
Missouri.....	63	50	136,070	8	9,075	1	500	51	53	508	3,497
North Dakota.....	6	1	200					5	5	29	120
South Dakota.....	1	1	1,200					1	1	9	40
Nebraska.....	17	9	10,500					10	18	142	584
Kansas.....	26	13	15,000	1	608			18	20	191	806
South Central division.....	47	32	34,550	2	1,015			20	20	222	894
Kentucky.....	4	4	1,625					2	2	15	47
Tennessee.....	3	3	925					1	1	5	40
Alabama.....	8	7	22,800					6	6	48	203
Mississippi.....	3	2	600					3	3	23	88
Arkansas.....	4	4	1,550					3	3	21	92
Oklahoma ¹	15	7	4,825	1	1,000			10	10	75	290
Texas.....	10	5	2,225	1	15			4	4	36	134
Western division.....	60	28	37,705	1	117	1	1,500	45	47	402	1,590
Montana.....	4	2	1,700					2	3	20	86
Idaho.....	9	1	500					7	7	48	197
Wyoming.....	1	1	1,000					1	1	2	16
Colorado.....	10	4	2,050	1	117			8	9	80	240
New Mexico.....	1							1	1	3	17
Utah.....	5	3	4,300			1	1,500	3	3	21	102
Washington.....	6	3	4,200					3	5	37	145
Oregon.....	5	4	2,650					5	5	52	251
California.....	19	10	21,305					13	13	133	542

¹ Oklahoma and Indian Territory combined.

LATTER-DAY SAINTS (REORGANIZED).

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ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	501	501	40,851	486	16,809	22,689	301	121	309	294	66,338
Alabama.....	3	3	403	3	177	226	3	3	3	3	900
Central California.....	5	5	329	5	134	195	3	3	3	3	595
Central Illinois.....	3	3	173	3	81	92	11	6	11	11	2,300
Central Michigan.....	21	21	1,035	21	405	630	4	1	4	4	800
Central Nebraska.....	5	5	312	4	95	132	2	1	2	2	475
Central Texas.....	4	4	219	4	106	113	8	1	8	8	1,675
Clinton.....	10	10	842	10	359	483	5	4	5	5	930
Des Moines.....	11	11	841	11	807	534	4	3	4	4	575
Eastern Colorado.....	12	12	623	12	267	356	3	3	3	3	650
Eastern Iowa.....	8	8	313	8	134	179	3	3	3	3	550
Eastern Maine.....	3	3	225	3	74	151	15	4	15	15	2,840
Eastern Michigan.....	21	21	1,423	20	589	800	12	1	12	12	3,230
Far West.....	14	14	1,554	13	672	802	4	1	4	3	700
Florida.....	8	8	647	8	290	351	6	3	6	6	1,200
Fremont.....	9	9	758	9	345	413	7	1	7	7	1,219
Gallands Grove.....	10	10	990	10	438	522	1	4	1	1	250
Idaho.....	7	7	216	6	76	70	9	4	10	9	4,675
Independence.....	13	13	3,377	12	1,491	1,803	0	0	6	6	1,350
Kentucky and Tennessee.....	6	6	363	6	163	210	5	3	5	5	1,350
Kewanee.....	9	9	633	9	249	384	5	4	5	5	2,350
Kirtland.....	11	11	648	11	309	339	14	1	14	14	4,238
Lamoni.....	15	15	2,469	15	1,060	1,409	10	1	10	10	1,900
Little Sioux.....	11	11	1,730	11	722	1,014	9	2	9	9	1,575
Massachusetts.....	11	11	876	11	328	548	3	1	3	3	320
Minnesota.....	6	6	379	5	129	169	5	1	5	5	795
Mobile.....	6	6	530	6	256	280	2	1	2	2	300
Montana.....	4	4	268	3	68	95	7	1	7	7	1,475
Nauvoo.....	8	8	498	7	154	230	4	1	4	4	750
New York and Philadelphia.....	5	5	491	5	200	291	5	4	5	5	825
Nodaway.....	5	5	296	5	163	143	1	5	1	1	200
North Dakota.....	6	6	242	6	114	128	2	6	2	2	520
Northeastern Illinois.....	9	9	777	9	327	450	6	1	6	6	811
Northeastern Kansas.....	7	7	461	7	198	263	3	1	3	3	700
Northeastern Missouri.....	3	3	438	3	179	259	5	1	5	5	825
Northeastern Texas and Choctaw.....	7	7	630	7	302	328	4	4	4	4	600
Northern California.....	11	11	1,097	11	397	700	3	3	3	2	350
Northern Michigan.....	8	8	425	8	185	240	4	4	4	4	645
Northern Nebraska.....	5	5	576	4	114	142	5	1	5	4	725
Northern Wisconsin.....	6	6	464	6	199	265	1	3	1	1	150
Northwestern Kansas.....	6	6	267	6	117	150	7	3	7	7	1,445
Ohio.....	12	12	782	12	298	484	2	2	2	2	450
Oklahoma.....	9	9	375	9	153	222	4	1	4	4	1,150
Pittsburg.....	6	6	566	6	244	322	2	1	2	2	450
Portland.....	2	2	193	2	87	106	7	1	7	7	1,200
Pottawattamie.....	8	8	809	8	310	499	5	1	5	5	875
St. Louis.....	8	8	652	8	278	374	3	1	3	2	225
Seattle and British Columbia.....	4	4	259	4	110	149	5	1	5	5	1,540
Southeastern Illinois.....	5	5	767	5	304	463	3	2	3	3	570
Southern California.....	3	3	795	3	335	460	5	2	5	5	1,500
Southern Indiana.....	11	11	458	10	180	228	5	4	8	5	1,510
Southern Michigan and Northern Indiana.....	13	13	762	11	232	357	6	2	6	5	800
Southern Missouri.....	9	9	627	9	263	364	3	3	3	2	550
Southern Nebraska.....	6	6	614	6	238	376	5	2	5	5	975
Southern Wisconsin.....	7	7	397	7	189	198	2	1	2	1	100
Southwestern Oregon.....	3	3	128	2	46	66	1	1	1	1	60
Southwestern Texas.....	3	3	202	3	70	132	1	2	1	1	500
Spokane.....	4	4	196	4	88	108	9	3	9	9	2,320
Spring River.....	14	14	1,190	14	541	640	3	1	3	3	400
Utah.....	5	5	493	5	191	302	4	2	4	4	1,250
Western Maine.....	6	6	282	5	76	106	7	3	7	7	1,525
Western Michigan.....	13	13	803	12	321	451	2	4	2	2	500
West Virginia.....	10	10	373	10	152	221	1	6	1	1	75
Unassociated.....	8	8	308	8	135	173					

RELIGIOUS BODIES.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	501	315	\$523,185	41	\$35,989	5	\$0,100	376	403	3,742	10,946
Alabama.....	3	3	21,500					3	3	25	129
Central California.....	5	2	255					3	3	35	116
Central Illinois.....	3	3	3,900	2	1,200			3	3	40	183
Central Michigan.....	21	12	17,200					14	16	133	481
Central Nebraska.....	5	4	3,700					5	5	40	148
Central Texas.....	4	2	1,000					1	1	12	43
Clinton.....	10	9	9,120	3	725			9	9	84	280
Des Moines.....	11	5	8,500			1	400	9	11	93	369
Eastern Colorado.....	12	5	3,050	1	117			10	11	86	273
Eastern Iowa.....	8	3	3,700	1	400			6	7	48	180
Eastern Maine.....	3	3	4,400	1	300			3	5	33	120
Eastern Michigan.....	21	15	15,850	3	755			13	13	112	586
Far West.....	14	12	33,350					12	13	147	708
Florida.....	8	4	1,100					3	3	10	83
Fremont.....	9	6	9,300	2	469			8	8	81	331
Gallands Grove.....	10	8	9,975					9	9	86	348
Idaho.....	7	1	500					0	0	39	153
Independence.....	13	10	61,750	4	5,000			13	14	208	1,032
Kentucky and Tennessee.....	6	6	2,425					2	2	10	62
Kewanee.....	9	6	9,010					9	10	103	322
Kirtland.....	11	7	19,700	1	1,200	1	3,000	8	8	81	379
Lamoni.....	15	14	26,150					15	15	225	1,146
Little Sioux.....	11	10	18,100	2	850			11	13	124	619
Massachusetts.....	11	9	23,900	5	5,875			10	11	143	565
Minnesota.....	6	3	2,900					1	1	13	46
Mobile.....	6	5	1,700					5	5	42	137
Montana.....	4	2	1,700					2	3	26	86
Nauvoo.....	8	8	8,700	1	50			8	8	70	227
New York and Philadelphia.....	5	4	24,000	1	8,000			5	5	46	301
Nodaway.....	5	4	3,000					4	4	28	155
North Dakota.....	6	1	200					5	5	20	120
Northeastern Illinois.....	9	4	9,275					7	7	78	280
Northeastern Kansas.....	7	6	5,950	1	608			6	6	58	212
Northeastern Missouri.....	3	3	8,450	1	2,750	1	500	2	2	31	180
Northeastern Texas and Choctaw.....	7	5	2,750					7	7	56	177
Northern California.....	11	5	8,050					7	7	57	222
Northern Michigan.....	8	4	1,325					6	7	58	199
Northern Nebraska.....	5	4	3,000					5	5	48	165
Northern Wisconsin.....	6	5	6,100					6	7	55	233
Northwestern Kansas.....	6	1	1,500					3	4	24	109
Ohio.....	12	8	5,100	3	645			10	11	79	347
Oklahoma.....	9	2	675					5	5	30	131
Pittsburg.....	6	4	20,000	3	5,090			5	5	45	305
Portland.....	2	2	2,000					2	2	24	129
Pottawattamie.....	8	7	9,375					8	9	95	422
St. Louis.....	8	4	14,800					7	8	78	366
Seattle and British Columbia.....	4	2	1,200					4	4	27	100
Southeastern Illinois.....	5	5	3,950					3	5	50	235
Southern California.....	3	3	13,000					3	3	41	204
Southern Indiana.....	11	4	1,300					4	4	20	128
Southern Michigan and Northern Indiana.....	13	5	10,000	1	100	1	700	8	9	72	304
Southern Missouri.....	9	5	2,500					5	6	37	206
Southern Nebraska.....	6	2	5,000					5	7	51	238
Southern Wisconsin.....	7	5	2,800	1	80			6	6	28	124
Southwestern Oregon.....	3	2	650					3	3	28	122
Southwestern Texas.....	3	2	1,025	1	15			1	1	9	40
Spokane.....	4	1	3,000					2	2	19	89
Spring River.....	14	9	12,150	1	1,000			9	9	100	572
Utah.....	5	3	4,300			1	1,500	3	3	21	102
Western Maine.....	6	4	5,100	1	10			4	4	28	160
Western Michigan.....	13	7	7,550	1	150			9	9	87	321
West Virginia.....	10	2	650					2	2	15	69
Unassociated.....	8	4	1,025					4	4	28	98

LUTHERAN BODIES.

GENERAL STATEMENT.

History.—The earliest Lutherans to settle in North America came from Holland to Manhattan Island in 1623 with the first Dutch colony. For some years they had great difficulty in establishing worship of their own, the Dutch authorities, ecclesiastical and civil, having received instructions "to encourage no other doctrine

in the New Netherland than the true Reformed." A Lutheran pastor, the Rev. John Ernest Goetwater, was sent to this country in 1657 by the Lutheran consistory of Amsterdam to minister to two Lutheran congregations in New York and Albany, but he was not allowed to enter upon his ministrations, and after a few months was sent back to Holland by representatives of the Reformed faith. When the English

took final possession of New York, in 1674, the Lutherans were allowed full liberty of worship.

The first independent colony of Lutherans was established on the Delaware by Swedes who were sent over in 1638 by the prime minister of King Gustavus Adolphus. Reorus Torkillus, the first Lutheran minister to settle in the territory of the United States, arrived in 1639. He held Lutheran services in Fort Christina, and the first Lutheran church, a blockhouse, was built soon afterwards.

In 1643 the Rev. John Campanius, another Swedish Lutheran minister, arrived, and in 1646 built a Lutheran church at Tinicum, Pa., 9 miles southwest of Philadelphia. He also translated Luther's Catechism into the Indian language, antedating Eliot's Bible, though the latter was published first. In 1669 a block church was erected by the Swedes at Wicaco, now a part of Philadelphia, and about 1694 the first English Lutheran services were held in Germantown and in Philadelphia by Heinrich Bernhard Koster. The block church at Wicaco was superseded in 1700 by the Gloria Dei Church, which is still standing, as is also Trinity Church at Wilmington, Del., the corner stone of which was laid in 1698. The first German Lutheran church in Pennsylvania, that at Falckner's Swamp, Montgomery county, is thought to date from 1703, and the Rev. Daniel Falckner was its first pastor.

In 1710 a large number of exiles from the Palatinate settled in New York and Pennsylvania, and in 1734 a colony of Salzburgers planted the Lutheran Church in Georgia. In 1728 the Rev. John Caspar Stoever traveled from Germantown and the banks of the Delaware to the Susquehanna at York, and finally into Maryland, and organized German Lutheran congregations in the interior of Pennsylvania. But it was left to the Rev. Henry Melchior Muhlenberg, who arrived in Philadelphia in 1742, to bring these primitive congregations into order, to infuse into them a sound piety and a true church life, to provide them with good pastors, and to introduce schools for the education of the children. The sphere of Muhlenberg's activities included the states of New York, New Jersey, Pennsylvania, and Maryland.

By the middle of the eighteenth century Pennsylvania contained about 30,000 Lutherans, of whom four-fifths were Germans and one-fifth Swedes. In 1748 Muhlenberg, with 6 other ministers and with lay delegates from congregations, organized the Synod, or Ministerium, of Pennsylvania, the first Lutheran synod in this country. In 1786 the second synod, the Ministerium of New York, was formed, and in 1803 the Synod of North Carolina; but it was not until 1818, with the organization of the Synod of Ohio, that the growth of the denomination became rapid.

The recent extraordinary growth of the Lutheran communion in this country is due primarily to immigration from Lutheran countries, a large proportion of American Lutherans being either German immigrants

or the offspring of German immigrants. There are also large bodies of Swedish, Norwegian, and Danish Lutherans, and a number from Finland and other European countries. The Lutheran communion in all lands forms the largest body of Protestants in the world.

Doctrine.—The system of faith held by Lutherans is set forth in the Augsburg Confession. A number of other symbols, known as "Luther's Catechisms, Larger and Smaller," the "Apology of the Augsburg Confession," the "Smalcald Articles," and the "Formula of Concord," are regarded as setting forth more or less fully the doctrinal system in the Augsburg Confession, and the differences between the various bodies, so far as they are doctrinal in character, are based chiefly upon these other symbols; all alike accept the Augsburg Confession. There is not full agreement as to the exact interpretation to be put upon it, or as to the degree to which it is authoritative. The discussions, therefore, are rather "confessional" than doctrinal, and the term "confessionalism" has come to indicate the stricter adherence to the Augsburg Confession. The special features of each body are given in the statement for that body.

The cardinal doctrine of the system is that of justification by faith alone. The doctrine second in importance is that the Word of God is the only rule and source of faith and life. The Word of God reaches the mind and soul through the preaching of the Law and the Gospel, which begets daily repentance and faith, the two true marks of a Christian life. The sacraments of baptism and the Lord's Supper are not regarded as mere signs or memorials, but as channels through which God offers His grace.

The Lutheran system does not center in the doctrine of the sovereignty of God or in the doctrine of the church, but it centers in the gospel of Christ for fallen man. It is conservative in spirit, and holds to all the teachings and customs of the ancient Church that do not appear to it to be in conflict with the Scriptures. Its unity is a unity of doctrine, and its independence is an independence of government. Unity of government in the Lutheran Church, or in the Christian Church as a whole on earth, is a secondary matter to Lutherans, since the true unity is that of the invisible Church, to which belong all in every land and church who are true believers, and these are known to God alone. The visible Church exists in its work and office, and for the defense of the truth, but not as an object in itself. Lutherans believe in the real presence of the Lord's body in the sacrament, but they reject both transubstantiation, as held by the Roman Catholic Church, and consubstantiation, as attributed to them by some writers. They believe that the real body and blood of the Lord Jesus Christ are present in, with, and under the earthly elements in the Lord's Supper, and that these are received sacramentally and supernaturally. Infant baptism is practiced, and baptized per-

sons are regarded as members of the church, though full membership follows confirmation. The mode of baptism is considered of secondary importance.

Polity.—The polity of the Lutheran Church is congregational in so far as the authority of ecclesiastical bodies over the local church is concerned; on the other hand, in its general organization, particularly for administrative or consultative purposes, it is rather presbyterian.

The organization of the local church includes primarily the church council, consisting of the pastor and the church officers, who are usually elders and deacons, though in some cases they are deacons and trustees. The church officers are laymen and are elected for a term of years, varying according to state laws. The pastor is elected by the male voting members of the congregation, and can be dismissed by the congregation without reference to general ecclesiastical authority. Where there are elders and deacons, the elders care for the spiritual concerns of the congregation, while the deacons have charge of temporal affairs. Where there are deacons and trustees, the deacons have the care of spiritual matters, and the trustees of temporal affairs. In certain cases a board of trustees, aside from the elders and deacons, has charge of the property. Each church governs its own secular affairs according to its pleasure.

Above the local church are conferences and synods of varying constitution and form, according to the different bodies. Some have no ecclesiastical authority, and are simply gatherings of churches for mutual consultation. Others have legislative authority committed to them, and their action is ordinarily recognized and approved by the churches. In general, however, each church retains its right of approval or disapproval, but in case of disapproval the higher body is at liberty to drop the church or the pastor, or both, from the rolls, or at least to advise this course. This does not mean that the church or pastor necessarily ceases to be associated with a particular synod or conference, but simply that neither has a vote in the meetings of the synod or conference. In fact, many churches and pastors, while affiliating with some branch of the Lutheran Church and attending its general meetings for the sake of profiting by the discussions, have never entered into a closer relation, and have no vote on the secular affairs of the synod. These semi-independent churches are sometimes classed with the synods and sometimes are recorded separately.

The Lutheran churches have a liturgical form of worship and observe the various general festivals of the Christian Church year.

The Lutheran bodies are 24 in number, as follows:

General Synod of the Evangelical Lutheran Church in the United States of America.
 United Synod of the Evangelical Lutheran Church in the South.
 General Council of the Evangelical Lutheran Church in North America.
 Evangelical Lutheran Synodical Conference of America.
 United Norwegian Lutheran Church in America.
 Evangelical Lutheran Joint Synod of Ohio and Other States.
 Lutheran Synod of Buffalo.
 Hauge's Norwegian Evangelical Lutheran Synod.
 Evangelical Lutheran Church in America, Elielsen's Synod.
 German Evangelical Lutheran Synod of Texas.
 Evangelical Lutheran Synod of Iowa and Other States.
 Synod for the Norwegian Evangelical Lutheran Church in America.
 Evangelical Lutheran Synod of Michigan and Other States.
 Danish Evangelical Lutheran Church in America.
 Icelandic Evangelical Lutheran Synod in North America.
 Immanuel Synod of the Evangelical Lutheran Church of North America.
 Finnish Evangelical Lutheran Church of America, or Suomi Synod.
 Norwegian Lutheran Free Church.
 United Danish Evangelical Lutheran Church in America.
 Slovak Evangelical Lutheran Synod of America.
 Finnish Evangelical Lutheran National Church.
 Apostolic Lutheran Church (Finnish).
 Church of the Lutheran Brethren of America (Norwegian).
 Evangelical Lutheran Jehovah Conference.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The Lutheran bodies, taken together, have 12,703 organizations. The total number of communicants, as reported by 12,642 organizations, is 2,112,494; of these, as shown by the returns for 11,329 organizations, about 46 per cent are males and 54 per cent females.

According to the statistics, there are 11,194 church edifices; a seating capacity for church edifices of 3,344,654, as reported by 10,493 organizations; church property valued at \$74,826,389, against which there appears an indebtedness of \$7,859,469; halls, etc., used for worship by 1,197 organizations; and 4,994 parsonages valued at \$11,521,988. The Sunday schools, as reported by 8,682 organizations, number 9,450, with 83,891 officers and teachers and 782,786 scholars.

The number of ministers connected with the different bodies is 7,841.

The largest of these bodies, with respect both to the number of organizations and of communicants, is the Evangelical Lutheran Synodical Conference of America, and the next largest is the General Council of the Evangelical Lutheran Church in North America.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—	Number of church edifices reported.	Seating capacity of church edifices.		
				Number of organizations reporting.	Male.	Female.				Church edifices.	Halls, etc.	Number of organizations reporting.	Seating capacity reported.
Lutheran bodies.....	12,703	12,642	2,112,494	11,329	853,839	998,009	7,841	10,695	1,197	11,194	10,493	3,344,654
General Synod of the Evangelical Lutheran Church in the United States of America....	1,734	1,734	270,221	1,615	102,544	149,899	1,311	1,667	41	1,720	1,629	582,008
United Synod of the Evangelical Lutheran Church in the South.....	449	449	47,747	407	18,555	23,114	226	429	13	442	426	153,520
General Council of the Evangelical Lutheran Church in North America.....	2,146	2,133	462,177	1,894	180,112	223,140	1,393	1,983	75	2,106	1,947	734,068
Evangelical Lutheran Synodical Conference of America.....	3,301	3,284	648,529	2,997	270,718	304,361	2,385	2,707	351	2,868	2,688	826,993
United Norwegian Lutheran Church in America.....	1,177	1,167	185,027	900	68,767	70,916	453	980	102	1,018	939	284,711
Evangelical Lutheran Joint Synod of Ohio and Other States.....	772	772	123,408	702	49,290	58,688	547	693	53	712	675	199,797
Lutheran Synod of Buffalo.....	33	33	5,270	29	2,276	2,530	27	33	.....	34	33	8,759
Hauge's Norwegian Evangelical Lutheran Synod.....	272	265	33,268	194	11,314	12,179	122	218	22	226	205	57,426
Evangelical Lutheran Church in America, Elielsen's Synod.....	26	26	1,013	26	478	535	6	6	20	6	6	1,200
German Evangelical Lutheran Synod of Texas.....	25	24	2,440	23	885	1,155	12	18	5	18	17	2,834
Evangelical Lutheran Synod of Iowa and Other States.....	828	828	110,254	797	51,078	54,437	483	671	109	705	658	162,847
Synod for the Norwegian Evangelical Lutheran Church in America.....	927	917	107,712	813	45,740	47,379	359	630	138	649	621	168,889
Evangelical Lutheran Synod of Michigan and Other States.....	55	55	9,697	48	3,992	4,058	37	49	4	53	49	13,795
Danish Evangelical Lutheran Church in America.....	92	92	12,541	68	4,027	4,198	58	63	20	70	62	14,250
Icelandic Evangelical Lutheran Synod in North America.....	14	14	2,101	7	349	385	10	14	.....	14	13	3,355
Immanuel Synod of the Evangelical Lutheran Church of North America.....	11	11	3,275	11	1,295	1,980	17	11	.....	11	11	5,300
Finnish Evangelical Lutheran Church of America, or Suomal Synod.....	105	105	12,907	105	6,834	6,073	24	44	60	50	44	11,643
Norwegian Lutheran Free Church.....	320	317	26,928	296	10,924	12,047	140	218	68	219	216	54,605
United Danish Evangelical Lutheran Church in America.....	198	198	16,340	182	6,827	7,160	99	136	57	140	135	27,294
Slovak Evangelical Lutheran Synod of America.....	59	59	12,141	59	7,629	4,512	22	29	30	31	28	9,775
Finnish Evangelical Lutheran National Church.....	66	66	10,111	66	5,315	4,796	16	43	23	43	43	10,065
Apostolic Lutheran Church (Finnish).....	68	68	8,170	66	3,782	3,878	78	35	3	37	31	7,725
Church of the Lutheran Brethren of America (Norwegian).....	16	16	482	16	263	219	7	10	3	10	10	2,315
Evangelical Lutheran Jehovah Conference.....	9	9	735	8	345	370	9	8	.....	12	7	1,450

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran bodies.....	12,703	10,779	\$74,826,389	2,970	\$7,859,469	4,994	\$11,521,988	8,682	9,450	83,891	782,786
General Synod of the Evangelical Lutheran Church in the United States of America.....	1,734	1,680	16,875,429	412	1,593,778	688	1,815,250	1,628	1,696	26,288	225,948
United Synod of the Evangelical Lutheran Church in the South.....	449	429	1,509,760	41	49,692	149	339,550	380	385	3,901	30,039
General Council of the Evangelical Lutheran Church in North America.....	2,146	2,008	22,394,618	732	2,944,683	797	2,607,237	1,914	2,110	28,845	254,882
Evangelical Lutheran Synodical Conference of America.....	3,301	2,731	18,916,407	865	2,178,741	1,813	3,587,700	1,434	1,546	6,168	94,009
United Norwegian Lutheran Church in America.....	1,177	956	3,668,588	167	166,203	246	651,370	842	995	5,109	43,714
Evangelical Lutheran Joint Synod of Ohio and Other States.....	772	694	3,006,285	192	333,580	378	746,204	601	624	4,395	47,600
Lutheran Synod of Buffalo.....	33	32	130,000	10	10,314	20	36,400	13	14	58	626
Hauge's Norwegian Evangelical Lutheran Synod.....	272	222	682,135	54	55,205	51	103,149	194	218	1,101	8,995
Evangelical Lutheran Church in America, Elielsen's Synod.....	26	6	15,900	1	50	1	1,500	6	6	13	112
German Evangelical Lutheran Synod of Texas.....	25	18	30,050	3	1,000	14	10,850	17	18	57	808
Evangelical Lutheran Synod of Iowa and Other States.....	828	676	2,327,093	140	116,505	406	627,853	614	640	2,449	27,042
Synod for the Norwegian Evangelical Lutheran Church in America.....	927	648	2,469,713	145	165,053	203	566,805	370	443	1,945	18,714
Evangelical Lutheran Synod of Michigan and Other States.....	55	49	184,700	17	12,775	35	51,050	38	39	239	2,462
Danish Evangelical Lutheran Church in America.....	92	66	248,700	26	37,514	42	72,200	58	64	231	2,983
Icelandic Evangelical Lutheran Synod in North America.....	14	14	32,350	4	998	2	2,300	12	13	40	498
Immanuel Synod of the Evangelical Lutheran Church of North America.....	11	11	89,300	3	6,250	7	34,300	11	11	124	1,125
Finnish Evangelical Lutheran Church of America, or Suomi Synod.....	105	44	151,345	19	19,550	16	28,750	77	108	571	4,515
Norwegian Lutheran Free Church.....	820	230	660,310	55	38,628	46	91,000	211	233	1,127	7,479
United Danish Evangelical Lutheran Church in America.....	198	138	418,450	45	43,425	60	103,900	142	153	775	6,116
Slovak Evangelical Lutheran Synod of America.....	59	31	219,300	19	60,700	10	33,100	12	12	13	585
Finnish Evangelical Lutheran National Church.....	66	43	95,150	9	12,500	2	2,000	62	69	272	2,144
Apostolic Lutheran Church (Finnish).....	68	35	62,856	3	1,200	1	2,000	22	27	78	1,038
Church of the Lutheran Brethren of America (Norwegian).....	16	10	16,400	4	3,575	1	1,100	15	16	62	393
Evangelical Lutheran Jehovah Conference.....	9	8	21,550	4	7,550	6	6,800	9	10	21	350

GENERAL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES OF AMERICA.

HISTORY.

While Lutheran communities were found in this country in the early part of the seventeenth century, it was not for another century that they were generally organized into churches or gathered into ecclesiastical bodies. The first synod was the Ministerium of Pennsylvania, the second, the Ministerium of New York, and the third, the Synod of North Carolina,¹ each absolutely independent of the others, and jealous of its independence. The celebration, in 1817, of the tercentenary of the Reformation served to bring the various communities together, and, with the organization of the Synod of Ohio in 1818, and the Synod of Maryland and Virginia early in 1820, a demand arose for a general body to unify these different elements. A call was therefore issued for a convention at Hagerstown, Md., in the latter part of 1820. Representatives were present from the Ministeriums

¹ See Lutheran bodies, page 341.

of Pennsylvania and New York, and from the Synods of North Carolina and of Maryland and Virginia. They were expected from the Synod of Ohio, but none came. A form of constitution was agreed upon for an organization to be called the "General Synod," and was referred to the participating synods for ratification. Committees were appointed to consider the establishment of a theological seminary and a missionary institution, and also to provide means for the care of poor ministers and ministers' widows and orphans.

The organization was established with a hopeful outlook, but unexpected opposition soon developed among the congregations, many of which looked upon all organization as a form of ecclesiastical tyranny. The reason for the absence of representatives of the Synod of Ohio from the convention at Hagerstown was stated to be a fear that uniform hymn books and liturgies would be introduced, contrary to an article in the Augsburg Confession; that delegates to the General Synod would usurp the rights of other minis-

ters and thus infringe upon the freedom and parity of the ministry; that incorporation would follow, with the enforcement of resolutions by law; and that in the General Synod English would soon prevail, whereas in other places German must remain the dominant language. The German element of Pennsylvania also made earnest protest against the new organization.

A year later, at the first meeting of the synod in Frederick, Md., but 10 delegates were present, representing the Ministerium of Pennsylvania and the Synods of North Carolina and of Maryland and Virginia. New York kept aloof entirely, and two years later the Ministerium of Pennsylvania withdrew, because its leaders were unable to overcome the opposition of the congregations in the rural districts, influenced probably by a protest in the Reformed churches against a projected General Synod in that denomination. Ohio had elected delegates to this convention, but learning of the withdrawal of the Ministerium of Pennsylvania, they did not attend. The result was that for a long time the General Synod remained practically confined to the 3 small synods of North Carolina, Maryland and Virginia, and West Pennsylvania, which had been formed from the Ministerium of Pennsylvania after the latter's refusal to enter the General Synod.

Nevertheless, relations between the different bodies were cordial; delegates were interchanged and many pastors and congregations which remained outside manifested their sympathy with the movements of the General Synod and contributed freely to them. This was in general the position of the Ministerium of New York, until, in 1837, it joined the General Synod. In 1834 the single Ministerium of Pennsylvania, with 26,882 communicants, was larger than the whole General Synod, which had only 20,249. Others joined from time to time, and in 1853 the Ministerium of Pennsylvania entered its fellowship. When the civil war broke out, the General Synod embraced 23 synods and more than two-thirds of the Lutheran communicants in the United States. This war, however, occasioned the loss of the 5 southern synods.

Meanwhile the confessional question assumed greater and greater importance. In the General Synod the adoption of English as the language of worship proceeded with great rapidity, and the increasing fellowship with other denominations, which was one of its features, created a feeling on the part of many that it was not loyal to distinctive Lutheranism. The conservatism of many of its congregations was almost as strong as that of some of the older synods which stood aloof, yet on the other hand there was, in the General Synod, a very strong movement against what were considered rigid interpretations of Lutheran standards. In 1864 came the admission to the General Synod of the Franckean Synod, "which pressed 'new measures' to the extreme." The liberal tendency

thus manifest in the organization of the General Synod was strongly opposed by the Ministerium of Pennsylvania, which refused to recognize the Franckean Synod. This refusal was interpreted as a virtual separation from the General Synod, and when the Pennsylvania delegates appeared in the convention of 1866 they were declined recognition until the situation should be clearly understood.

The matter thus came to a crisis, and resulted, in 1866, in a call by the Ministerium of Pennsylvania for a convention, at which the General Council was organized. The new organization gathered to itself those elements in the General Synod which were more conservative, not so much in their individual beliefs, as in their conception of the mutual relation of persons and churches holding different beliefs. While the withdrawal of these synods was a serious loss, the General Synod was left, in greater harmony and freedom, to develop along its special lines, and since then its growth has been steady and substantial.

In language the General Synod is almost exclusively English, only two of her district synods being German.

DOCTRINE.

In practice the General Synod is the most liberal of evangelical Lutheran bodies, freely affiliating with other churches of evangelical faith, while in doctrine it is increasingly conservative. The higher criticism is almost without a representative among its ministers. Justification by faith alone is preached with great emphasis. The two sacraments are regarded as true bearers of grace; the true body and blood of the Lord Jesus Christ are received "sacramentally and supernaturally" in the Eucharist. Transubstantiation and consubstantiation are both rejected. A liturgical form of worship is used. The standard of faith is the Augsburg Confession, and the young people are carefully instructed in Luther's Smaller Catechism. The confessional basis of the General Synod, to which all its district synods are required to conform, is as follows:

We receive and hold, with the Evangelical Lutheran Church of our fathers, the Word of God, as contained in the Canonical Scriptures of the Old and New Testaments, as the only infallible rule of faith and practice, and the Augsburg Confession as a correct exhibition of the fundamental doctrines of the Divine Word and of the faith of our Church founded upon that Word.

POLITY.

While the polity of the Evangelical Lutheran Church is congregational, recognizing the sovereignty of the individual church in the preaching of the gospel and the administration of the sacraments, in the synodical system that prevails, a measure of judicial and executive authority is conferred by the individual churches upon the district synods. These in turn convey certain representative powers to the General Synod, such

as the preparation of all liturgies, hymn books, and catechisms, and the care of the general missionary and benevolent operations of the church.

WORK.

The main object of benevolence in the General Synod is the home mission work, which is carried on by a board elected biennially. Offerings are gathered for the cause through the district synods by the apportionment system, and these funds are distributed according to the judgment of the board. During the first biennium of the board, 1877-1879, its receipts were \$25,686; it aided 51 missions, of which 5 became self-supporting, and reported 4,183 members in the missions. Since then there has been a steady increase along all lines, so that in the biennium 1905-1907 the total receipts were \$131,267, the number of missions aided was 212, of which 36 were new and 28 attained self-support, and the total membership was 21,748. These missions were distributed over the entire country. Pennsylvania had the largest number, 47; Nebraska had 22; Illinois, 16; California, 15; New York, 14; Iowa and New Jersey, 9 each; Indiana, 8; and the remainder were scattered through other states. Classified by language, 187 of these missions are English; 24 are German and English or German; and 1 is Scandinavian. Most of the home mission churches of the General Synod are established in the larger cities, where they minister chiefly to the religious needs of the Lutheran portion of the foreign population, which is rapidly acquiring the use of the English language. In addition to the general receipts, about \$15,000 is spent annually by the district synods in carrying on special home mission work, each within its own territory.

The Board of Church Extension works in close connection with the Board of Home Missions, aiding the weaker congregations in securing church buildings. Its appropriations are made in the form of a donation, or of a loan without interest for a period of years. The receipts, reported biennially, have grown from \$5,927 in 1869-1871 to \$175,492 in 1905-1907. The amount now invested in the loan fund is \$582,417, and the number of churches aided in 1906 was 129.

The combined returns for the year 1906 show 262 missionaries, 212 churches aided, and \$168,380 contributed, including the receipts of the two boards and the sum expended by the district synods.

The Board of Foreign Missions operates in India and in Liberia. The India mission at Guntur, among the Telugus, was founded by J. C. F. Heyer in 1842 and has been most successful. The report for 1906 showed 30 American missionaries, over 600 native workers, 497 congregations, and 12,625 communicants, a college with 966 students, over 350 elementary schools, and a number of hospitals and orphanages. The work in Liberia, organized in 1860 by the Rev. Morris Officer

and named for Doctor Muhlenberg, is chiefly educational in character, and has been from the beginning exceedingly difficult. The severe climate proved fatal to a number of missionaries, and only recently has it been possible to assure better health to the workers. In addition to the schools, which form the great feature of the mission, there is a large coffee farm whose proceeds assist greatly in meeting expenses. The general statistics for the two missions for 1906 show 8 stations, occupied by 38 missionaries, with 610 native helpers; 502 churches with a membership of 12,725; 361 schools of various grades with 8,829 pupils; 3 hospitals and dispensaries, treating 8,449 patients; 2 orphanages with 118 inmates; a total income for the year of \$73,172; and property valued at \$175,000.

In close harmony with the Home and Foreign boards is the Woman's Home and Foreign Missionary Society, first organized in Iowa in 1875. Local societies have been organized into 22 synodical societies, and these in turn into a general society which meets biennially. The affairs of the general society are in charge of an executive committee of 14 women, and all funds are disbursed through the general missionary boards of the church. At the convention of 1907 there were reported 636 women's societies, 115 young women's societies, and 189 children's bands in connection with the organization. During the biennium \$71,033 was raised by the societies for missionary work.

The educational work of the General Synod is conducted by a board of education elected by the synod, by committees of district synods, and by a number of educational institutions connected with the synod and reporting to it. The board of education, whose financial receipts in 1906 were \$34,666, has for its chief work the aiding of the weaker institutions, such as Hartwick Seminary, Carthage College, Midland College, and the Western Seminary. The regular committees of the district synods raised, during the year 1906, \$17,000 for ministerial education, making a total of \$51,666 given for educational purposes. Of the 11 institutions of the General Synod in the United States, the oldest is Hartwick Seminary, in New York, founded in 1797. The theological seminary at Gettysburg, Pa., was founded in 1826; the Pennsylvania College at the same place, in 1832; and Wittenberg College at Springfield, Ohio, together with Hamma Divinity Hall, in 1845. They show a total of 1,503 students and 123 instructors. The property value is estimated at \$1,315,000, and there are productive endowments approximating \$980,000, making a total of \$2,295,000.

There are 4 orphanages which care for about 260 orphans, and which, during 1906, received from the churches \$25,000, in addition to large private gifts. There are 3 institutions for the care of the aged, the annual expense of which is about \$11,500; also a Deaconess Motherhouse and training school in Baltimore, Md., governed by a board elected by the General

Synod, with which 30 deaconesses and probationers are connected, and which has property valued at \$50,000. The first hospital of the General Synod is being established in Lincoln, Nebr. The statistics for 1906 show 8 benevolent institutions with 289 inmates; \$48,500 contributed; property valued at \$304,000; and an endowment of \$86,000.

Young people's societies are maintained in the majority of the congregations, some of them known as "Christian Endeavor societies" and others as "Luther leagues." There are 48,000 members in 885 societies, and their contributions for local expenses and benevolence in 1906 amounted to \$51,000. Men's leagues and brotherhoods are found in many of the congregations, but no attempt has been made at general federation, and no report has been made of their membership and work. The parochial reports show that during 1906 more than \$100,000 was contributed by the churches for such "external objects" of benevolence as are not cared for by any of the boards of the church, and which can not be classified.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by

states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 1,734 organizations, in 25 synods, located in 24 states, the territory of New Mexico, and the District of Columbia. Of these organizations, 859 are in the North Atlantic and 659 in the North Central division. The state having the largest number is Pennsylvania with 721.

The total number of communicants reported is 270,221; of these, as shown by the returns for 1,615 organizations, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 1,720 church edifices; a seating capacity for church edifices of 582,008, as reported by 1,629 organizations; church property valued at \$16,875,429, against which there appears an indebtedness of \$1,593,778; halls, etc., used for worship by 41 organizations; and 688 parsonages valued at \$1,815,250. The Sunday schools, as reported by 1,628 organizations, number 1,696, with 26,288 officers and teachers and 225,948 scholars.

The number of ministers connected with the denomination is 1,311.

As compared with the report for 1890, these figures show an increase of 310 organizations, 105,581 communicants, and \$7,956,259 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	1,734	1,734	270,221	1,615	102,544	149,899	1,607	41	1,720	1,629	582,008
North Atlantic division.....	859	859	151,034	774	57,000	83,789	838	14	871	808	312,118
Connecticut.....	2	2	231	2	105	126	2	.....	2	2	475
New York.....	109	109	20,543	105	7,514	12,414	109	.....	111	109	38,471
New Jersey.....	27	27	4,907	26	1,828	3,041	24	3	24	24	9,000
Pennsylvania.....	721	721	125,263	641	47,553	68,208	703	11	734	673	264,172
South Atlantic division.....	155	155	30,188	146	11,175	16,831	151	.....	161	149	59,710
Delaware.....	1	1	38	1	10	22	1	.....	1	1	150
Maryland.....	115	115	24,824	109	9,275	13,657	114	.....	122	113	48,015
District of Columbia.....	9	9	2,120	8	711	1,218	9	.....	9	9	3,910
Virginia.....	4	4	645	4	260	385	2	.....	4	2	1,000
West Virginia.....	26	26	2,552	24	913	1,549	25	.....	25	24	6,035
North Central division.....	659	659	81,509	636	31,397	44,862	626	21	636	620	193,034
Ohio.....	192	192	30,317	185	10,667	16,513	191	1	195	191	67,995
Indiana.....	89	89	7,753	85	3,080	4,409	89	.....	90	89	20,031
Illinois.....	112	112	14,768	110	6,123	8,575	108	2	108	108	34,532
Michigan.....	13	13	1,944	13	736	1,208	13	.....	14	13	5,030
Wisconsin.....	14	14	1,534	14	742	782	11	3	11	11	2,925
Iowa.....	33	33	5,207	31	1,601	2,634	31	1	32	31	11,625
Missouri.....	20	20	2,104	20	791	1,313	18	2	18	18	5,340
South Dakota.....	7	7	552	7	266	286	5	1	5	5	1,120
Nebraska.....	124	124	12,807	118	5,505	6,552	108	8	111	105	25,246
Kansas.....	55	55	4,583	53	1,836	2,620	52	3	52	52	12,590
South Central division.....	29	29	4,295	28	1,709	2,575	27	2	27	27	9,211
Kentucky.....	17	17	3,190	17	1,263	1,927	17	.....	17	17	6,226
Tennessee.....	6	5	727	5	268	461	4	1	4	4	2,000
Oklahoma.....	7	7	378	6	180	187	6	1	6	6	985
Western division.....	32	32	3,135	31	1,263	1,842	25	4	25	25	7,935
Wyoming.....	2	2	66	2	28	38	1	1	1	1	180
Colorado.....	7	7	820	7	327	493	7	.....	7	7	1,945
New Mexico.....	2	2	59	2	15	44	2	.....	2	2	350
California.....	21	21	2,190	20	893	1,267	15	3	15	15	5,400

1 Oklahoma and Indian Territory combined.

RELIGIOUS BODIES.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	1,734	1,680	\$16,875,429	412	\$1,593,778	688	\$1,815,250	1,628	1,096	26,288	225,948
North Atlantic division.....	859	842	9,538,813	197	942,738	340	1,062,617	816	868	14,699	131,322
Connecticut.....	2	2	21,000	2	10,800	—	—	2	2	23	180
New York.....	109	109	2,019,150	39	275,450	65	237,600	106	112	1,845	13,698
New Jersey.....	27	25	328,350	14	93,475	14	47,300	27	27	481	4,534
Pennsylvania.....	721	706	7,170,313	142	563,013	261	777,717	681	727	12,350	112,910
South Atlantic division.....	155	153	2,047,950	39	182,454	59	203,783	148	155	3,206	25,059
Delaware.....	1	1	6,000	—	—	—	—	1	1	12	135
Maryland.....	115	114	1,391,950	25	104,854	52	156,083	109	115	2,622	20,832
District of Columbia.....	9	9	476,700	6	59,300	3	36,500	9	9	220	1,794
Virginia.....	4	4	16,200	—	—	1	2,000	4	4	80	400
West Virginia.....	26	25	157,100	8	18,300	3	9,200	25	26	272	2,408
North Central division.....	659	631	4,618,206	147	357,263	279	530,650	608	616	7,671	62,974
Ohio.....	192	192	1,888,527	36	92,606	65	145,650	187	189	3,008	26,043
Indiana.....	89	88	420,550	13	22,575	30	54,900	83	83	1,111	7,204
Illinois.....	112	109	841,700	30	89,150	61	131,900	103	104	1,367	12,050
Michigan.....	13	13	146,000	7	43,250	6	16,900	12	13	200	1,636
Wisconsin.....	14	11	39,925	6	8,895	7	11,000	10	10	85	719
Iowa.....	33	31	299,925	10	30,000	16	31,300	33	33	437	3,266
Missouri.....	20	18	208,862	6	34,075	4	6,050	16	16	185	1,440
South Dakota.....	7	5	16,350	1	500	2	2,400	7	9	23	253
Nebraska.....	124	112	521,317	26	27,562	64	89,600	109	111	758	6,457
Kansas.....	55	52	226,050	12	10,650	24	40,950	48	48	497	3,516
South Central division.....	29	27	303,960	10	48,290	4	7,300	25	26	352	3,199
Kentucky.....	17	17	237,760	6	43,005	2	2,200	15	15	287	2,670
Tennessee.....	5	4	52,100	1	2,850	3	4,000	3	3	40	340
Oklahoma.....	7	6	14,100	3	2,435	1	1,100	7	8	25	189
Western division.....	32	27	1,366,500	19	63,033	6	10,900	31	31	360	2,794
Wyoming.....	2	1	3,000	—	—	1	1,200	2	2	12	123
Colorado.....	7	7	54,000	6	13,245	3	5,700	6	6	74	841
New Mexico.....	2	2	4,600	1	1,900	1	1,500	2	2	13	99
California.....	21	17	1,304,900	12	47,888	1	2,500	21	21	201	1,731

¹ Includes \$9,500 value of church property in San Francisco, Cal., destroyed by earthquake and fire.

² Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY SYNODS: 1906.

SYNOD.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	1,734	1,734	270,221	1,615	102,544	149,899	1,667	41	1,720	1,629	582,008
Allegheny.....	154	154	19,567	122	7,060	9,829	148	2	153	130	46,705
California.....	21	21	2,190	20	893	1,267	15	3	15	15	5,400
Central Illinois.....	28	28	3,421	27	1,275	2,123	26	2	26	26	9,020
Central Pennsylvania.....	91	91	10,662	70	3,599	5,149	90	1	91	89	30,398
East Ohio.....	73	73	10,374	71	3,740	5,875	73	—	75	73	24,420
East Pennsylvania.....	139	139	30,436	131	11,757	17,550	134	3	145	126	57,125
Frankean.....	29	29	2,253	27	740	1,360	29	—	29	29	6,735
German Nebraska.....	106	106	11,569	101	5,353	5,535	96	7	97	95	21,161
Hartwick.....	37	37	6,875	37	2,470	4,405	37	—	37	37	13,890
Iowa.....	27	27	4,456	25	1,276	2,208	25	1	26	25	9,600
Kansas.....	51	51	4,209	49	1,593	2,439	48	3	48	48	12,180
Maryland.....	150	150	29,734	141	11,069	16,483	146	—	156	144	57,660
Miami.....	45	45	8,152	44	3,176	4,751	45	—	46	45	17,745
Nebraska.....	46	46	3,760	44	1,388	2,294	37	3	39	35	9,650
New York and New Jersey.....	61	61	16,144	58	5,046	8,908	59	2	61	59	23,871
Northern Illinois.....	52	52	6,972	51	2,853	4,072	50	1	50	48	15,682
Northern Indiana.....	76	76	6,837	72	2,602	4,031	76	—	77	76	23,181
Olive Branch.....	43	43	6,070	43	2,438	3,632	42	1	43	42	15,076
Pittsburg.....	117	117	17,838	112	6,841	10,022	111	5	114	109	36,000
Rocky Mountain.....	11	11	945	11	370	575	10	1	10	10	2,475
Southern Illinois.....	18	18	1,241	18	449	792	17	—	17	16	4,290
Susquehanna.....	81	81	15,941	78	5,948	9,426	80	1	81	80	29,839
Warburg.....	47	47	6,690	47	3,094	3,606	43	4	43	43	13,730
West Pennsylvania.....	155	155	32,772	144	13,045	17,488	155	—	165	154	69,705
Wittenberg.....	76	76	12,118	72	3,881	6,079	75	1	76	75	26,610

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY SYNODS: 1906.

SYNOD.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	1,734	1,680	\$16,875,429	412	\$1,593,778	688	\$1,815,250	1,628	1,696	26,288	225,948
Allegheny.....	154	148	1,122,703	24	93,580	57	129,217	134	142	1,902	15,079
California.....	21	17	1,304,900	12	47,888	1	2,500	21	21	261	1,731
Central Illinois.....	28	26	293,300	6	36,700	14	33,450	27	27	342	3,030
Central Pennsylvania.....	91	89	510,150	10	13,828	30	54,000	85	89	1,383	11,220
East Ohio.....	73	73	583,577	8	12,640	24	52,250	69	70	950	8,409
East Pennsylvania.....	139	137	2,276,700	55	238,919	52	216,400	134	144	2,947	28,427
Frankcan.....	25	29	156,800	5	4,350	15	21,100	26	26	259	1,597
German Nebraska.....	106	99	268,567	26	18,327	55	73,000	95	98	401	3,879
Hartwick.....	37	37	459,500	9	63,950	27	73,400	37	38	691	4,784
Iowa.....	27	25	268,525	8	27,550	11	22,000	27	27	395	2,899
Kansas.....	51	48	304,950	14	25,600	18	33,550	44	44	550	3,602
Maryland.....	160	148	2,004,850	37	178,454	60	209,283	143	150	3,121	24,955
Miami.....	45	45	650,250	15	67,218	13	27,650	45	46	806	7,080
Nebraska.....	46	38	323,200	7	13,170	21	33,300	42	44	473	3,702
New York and New Jersey.....	61	60	1,674,900	35	301,250	33	178,400	61	66	1,223	10,708
Northern Illinois.....	52	51	436,225	10	53,950	23	60,000	50	51	713	7,068
Northern Indiana.....	76	75	391,850	14	53,600	24	49,200	69	70	956	6,373
Olive Branch.....	43	42	438,860	11	44,880	14	29,100	39	39	617	5,344
Pittsburg.....	117	113	986,850	28	88,425	29	74,100	113	115	1,708	15,242
Rocky Mountain.....	11	10	61,600	7	15,145	5	8,400	10	10	99	1,063
Southern Illinois.....	18	17	55,662	2	225	8	13,000	14	14	155	1,192
Susquehanna.....	81	79	788,500	14	66,945	34	95,100	79	79	1,648	13,832
Wartburg.....	47	43	237,800	15	25,745	31	48,600	37	37	368	2,670
West Pennsylvania.....	155	155	1,599,750	19	85,491	62	215,400	152	174	3,123	30,081
Wittenberg.....	76	70	671,400	15	25,950	27	61,950	75	75	1,238	10,815

¹ Includes \$9,500 value of church property in San Francisco, Cal., destroyed by earthquake and fire.

UNITED SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE SOUTH.

HISTORY.

The Lutherans of the Southern states shared in the general convictions of the southern people as to the permanency of the rupture of the Federal Union, and believing the political separation from the northern bodies to be irrevocable, they considered it best to have a new general ecclesiastical organization. A few delegates in convention at Salisbury, N. C., in 1862, arranged the preliminaries, and a year later delegations from the synods of North and South Carolina, Georgia, Virginia, and southwestern Virginia assembled at Concord, N. C., and formally organized the "General Synod of the Evangelical Lutheran Church of the Confederate States of America."

The doctrinal basis was declared to be the Old and New Testaments as the Word of God and the only infallible rule of faith and practice; and the ecumenical creeds and the Augsburg Confession the exponents of this faith. Already there had grown up a general desire for a more pronounced adherence to the Augsburg Confession, and a clause allowing liberty of construction upon certain articles, although accepted at the time, was later rejected.

At the second annual meeting in 1864 a committee on domestic missions was appointed, but comparatively little else was done. The next year there was no meeting, and in 1866, the war having ended, and a new title being necessary to conform to the changed

situation, the name "Evangelical Lutheran General Synod, South," was chosen. Questions of union with other bodies arose, but it was finally decided that the wisest way to develop their own resources was not to renew organic relations with the General Synod. Negotiations were begun with the Tennessee Synod, and in 1868 a union was effected with the Holston Synod, and in 1872 with the Mississippi Synod. In 1886 the Tennessee Synod joined the body, which then became known as the "United Synod of the Evangelical Lutheran Church in the South." Fraternal relations have constantly existed with the General Synod, and also with the General Council.

DOCTRINE AND POLITY.

The general type of Lutheranism represented by the United Synod is similar to that of the General Council, and its polity accords with that of other Lutheran bodies.

WORK.

The home missionary work is carried on through the executive committees of missions of the various synods and conferences in connection with the United Synod and the Board of Missions and Church Extension of the United Synod. The report for 1906 shows 29 agents employed in the assistance of 50 churches, at an expense of \$21,380. Foreign work is carried on in Japan through the general Board of Missions. The

statistics for 1906 show 1 station, 3 missionaries, 7 native helpers, and 9 churches with 200 members; amount contributed, \$7,150, and property valued at \$6,000.

The educational work of the synod includes 8 colleges and other literary institutions and 1 theological seminary, with a total of 96 teachers and 1,226 students. The contributions for the support of these institutions during 1906 were \$93,475, and the property, including endowments of \$181,845, is estimated at \$819,845. There is an orphans' home with 55 inmates, for which \$18,000 was contributed, and which has property valued at \$75,000. There are 400 young people's societies with a membership of 3,500.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination

has 449 organizations in 8 synods, located in 10 states. Of these organizations, 410 are in the South Atlantic division, Virginia leading with 151, followed by North Carolina with 135.

The total number of communicants reported is 47,747; of these, as shown by the returns for 407 organizations, about 45 per cent are males and 55 per cent females. According to the statistics, the denomination has 442 church edifices; a seating capacity for church edifices of 153,520; church property valued at \$1,509,760, against which there appears an indebtedness of \$49,692; halls, etc., used for worship by 13 organizations; and 149 parsonages valued at \$339,550. The Sunday schools, as reported by 380 organizations, number 385, with 3,901 officers and teachers and 30,039 scholars.

The number of ministers connected with the denomination is 226.

As compared with the report for 1890, these figures show an increase of 35 organizations, 10,290 communicants, and \$395,695 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	449	449	47,747	407	18,555	23,114	429	13	442	426	153,520
South Atlantic division.....	410	410	45,279	370	17,505	21,771	396	9	408	393	141,645
Virginia.....	151	151	13,293	141	5,034	6,953	149	1	152	147	40,175
West Virginia.....	13	13	952	13	355	596	10	1	10	10	2,715
North Carolina.....	135	135	14,881	121	5,999	6,991	130	4	133	129	50,030
South Carolina.....	87	87	12,652	74	4,089	5,460	86	1	92	86	34,175
Georgia.....	22	22	3,233	19	1,311	1,619	19	2	19	19	7,800
Florida.....	2	2	268	2	116	152	2	.....	2	2	750
North Central division.....	1	1	18	1	7	11	1	.....	1	1	200
Ohio.....	1	1	18	1	7	11	1	.....	1	1	200
South Central division.....	38	38	2,450	36	1,043	1,332	32	4	33	32	11,675
Tennessee.....	22	22	1,678	20	705	868	21	1	21	21	8,275
Alabama.....	1	1	50	1	20	30	1	.....	1	1	800
Mississippi.....	15	15	722	15	318	404	10	3	11	10	2,600

LUTHERANS—UNITED SYNOD IN THE SOUTH.

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ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	449	429	\$1,509,760	41	\$49,692	149	\$339,550	380	385	3,901	30,039
South Atlantic division.....	410	398	1,463,035	37	48,721	140	329,900	356	361	3,748	28,921
Virginia.....	151	148	467,045	11	10,871	45	92,550	126	128	1,349	9,241
West Virginia.....	13	10	30,365			4	5,400	10	10	59	533
North Carolina.....	135	132	400,000	14	8,500	44	75,350	117	117	1,250	10,533
South Carolina.....	87	86	351,750	7	13,700	35	130,900	85	87	812	6,722
Georgia.....	22	20	192,975	4	13,650	10	20,400	16	17	224	1,782
Florida.....	2	2	20,900	1	2,000	2	5,300	2	2	18	110
North Central division.....	1	1	750					1	1	5	21
Ohio.....	1	1	750					1	1	5	21
South Central division.....	38	30	45,975	4	971	9	9,650	23	23	148	1,097
Tennessee.....	22	20	40,600	3	771	7	8,150	14	14	106	744
Alabama.....	1	1	200					1	1	3	28
Mississippi.....	15	9	5,175	1	200	2	1,500	8	8	39	325

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY SYNODS: 1906.

SYNOD.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	449	440	47,747	407	18,555	23,114	420	13	442	426	153,520
Georgia.....	24	24	3,383	22	1,447	1,801	21	2	21	21	9,050
Holston.....	24	24	1,735	22	734	926	23	1	23	23	8,725
Mississippi.....	15	15	722	15	318	404	10	3	11	10	2,600
North Carolina.....	64	64	9,098	58	3,847	4,383	63	1	65	63	25,925
South Carolina.....	71	71	10,295	61	3,841	4,449	70	1	76	70	27,325
Southwestern Virginia.....	66	66	4,898	62	1,849	2,484	62	1	65	61	18,260
Tennessee.....	121	121	10,987	107	3,994	5,038	117	3	118	115	42,540
Virginia.....	64	64	6,629	60	2,525	3,029	63	1	63	63	19,095

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY SYNODS: 1906.

SYNOD.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	449	429	\$1,509,760	41	\$49,692	149	\$339,550	380	385	3,901	30,039
Georgia.....	24	22	204,075	5	15,650	12	25,700	18	19	231	1,850
Holston.....	24	22	41,050	3	771	7	8,150	15	15	115	804
Mississippi.....	15	9	5,175	1	200	2	1,500	8	8	39	325
North Carolina.....	64	64	286,600	5	5,700	31	63,100	61	61	850	6,863
South Carolina.....	71	70	334,850	7	13,700	31	120,400	69	70	674	5,427
Southwestern Virginia.....	66	61	148,550	6	6,321	17	30,600	51	52	518	3,534
Tennessee.....	121	118	231,100	11	3,650	24	29,300	100	101	804	6,766
Virginia.....	64	63	288,360	3	4,300	25	54,800	58	59	670	4,470

GENERAL COUNCIL OF THE EVANGELICAL LUTHERAN CHURCH IN NORTH AMERICA.

HISTORY.

As the Swedish colony in Pennsylvania and Delaware owed its origin largely to the interest felt in the westward movement by King Gustavus Adolphus, so also it received from him much of the direction of its doctrinal development. The earliest governor of New Sweden was John Printz, who came over in 1643, with special instructions that divine service should be "zealously conducted according to the Unaltered Augsburg Confession * * * that the youth be properly instructed and trained in the fear of the Lord, and Christianity be spread among the Indians." Later religious leaders, as Justus Falckner and John C. Stoecker, emphasized the same position, and it was still further impressed upon the Pennsylvania churches by Henry Melchior Muhlenberg in 1742 and later. On this doctrinal basis the original Lutheran foundation in America was so well laid, especially by Muhlenberg, that European Rationalism at the end of the eighteenth century had little effect on the Lutheran congregations.

The Ministerium of Pennsylvania, organized by Muhlenberg in 1748, the broad basis of which was indicated by the name it bore for many years—"The Evangelical Lutheran Ministerium of North America"—thus stood for a strong confessionalism, understanding by that term a recognition of the dominant authority of the confessions of the church, and particularly of the Augsburg Confession. Its churches were also chiefly German, and in view of the Unitarian influences which appeared to accompany the anglicizing tendencies manifest in the Ministerium of New York, it was natural that they should be anxious to retain their own language, particularly as it enabled their ministers to keep in touch with the literature of the Lutheran Church.

With the extension of settlement westward, progressive men in the eastern synods came to realize the advantage of a general body, and in 1820 a call was issued for a conference, which resulted in the organization of the General Synod.¹ Although the leaders in this movement were chiefly members of the Pennsylvania Ministerium, the general tone of its churches was not sympathetic. This was due largely to their great conservatism; to their love of synodical liberty and dislike of centralization of power, a dislike strongly prevalent to-day in the Lutheran churches; to a spirit of inertia and an instinctive resistance to the English New England theology; and later to opposition to the revival movement which swept over the United States in the third and fourth decades of the nineteenth century and entered into the General

Synod, but which seemed to them contrary to the whole spirit of the Lutheran Church.

After two years of trial, the Ministerium of Pennsylvania formally withdrew from the General Synod, which, until the entrance of the New York Ministerium in 1837, included only four or five small synods. In 1853 it again cast in its lot with the General Synod, but the union was still a cause of considerable friction. Congregations were rapidly passing from German to English; the new generation of pastors knew little of Lutheran theology except as they learned it from Calvinistic or American writers; the returning waves of revival influence attracted them; and especially unfortunate, from the standpoint of the earnest Lutheran, was the lack of any decided form of church life. Preaching had become hortatory rather than doctrinal. The old ways of the fathers were looked upon with suspicion, and the very effort at compromise resulted in paralysis, as each party sought to avoid anything which might offend the other.

The reception into the General Synod of the Melancthon and Franckean synods in 1859 and 1864, respectively, created much opposition, and when it appeared to the Ministerium of Pennsylvania that its continuance in the General Synod depended upon its acceptance, if not its indorsement, of the Franckean Synod, that Ministerium issued a call to all synods and congregations in the United States and Canada which adhered to the Augsburg Confession to attend a convention at Reading, Pa., in December, 1866. At this convention the General Council was organized, and the "Principles of Faith and Church Polity," which have formed the constitutional law of the council ever since, were adopted. This constitution is composed of nine articles containing the fundamental principles of faith, and eleven articles on ecclesiastical power and church government, all based on the Lutheran confessions.

The first convention was held at Fort Wayne, Ind., in November, 1867, and 13 synods were represented. Two of the synods which participated, the Ohio and the (German) Iowa, were not entirely satisfied on the so-called "four points," namely, the admission into Lutheran pulpits of ministers teaching non-Lutheran doctrine, the admission of non-Lutheran communicants to Lutheran altars, the attitude toward religious associations not divinely instituted (secret societies), and toward the question of the Second Advent. Wisconsin, Illinois, Minnesota, and Michigan, all German synods, withdrew, one after another, on similar grounds. Then the Synod of Missouri, which had sent delegates to the preliminary convention, following the example of the General Council, organized the Synodical Conference in 1872, uniting those synods which had opposed the position taken by the General

¹ See General Synod of the Evangelical Lutheran Church in the United States of America, page 344.

Council. That position, as finally expressed, was that "Lutheran pulpits are for Lutheran ministers only; Lutheran altars are for Lutheran communicants only; and exceptions to the rule belong to the sphere of privilege, not of right." With regard to secret societies, the General Council took a strong stand in opposition to them, but has not excommunicated members of these organizations.

The result has been that the General Council occupies what may be regarded as a medial position, compared with the General Synod and the Synodical Conference. On the one hand, the General Synod is considered to lay "more stress on a common fellowship with other present day churches and less stress on what it regards as nonessentials in doctrinal principle, interchanges courtesies by delegates with evangelical denominations, and enacts no restrictive law against a general fellowship of ministers in the pulpit and of Christians at the altar." On the other hand, the Synodical Conference appears to lay "no stress on the historic continuity of the Lutheran Church in America; cuts itself off completely from the common Christianity of America; gives certain doctrines, as predestination, a new emphasis in the history of Lutheranism; and carries doctrinal principle to keen governmental conclusions, and, in theory, at least, to prompt discipline on all points of faith." The Synodical Conference is more German, and the General Synod is more English, than the General Council. All are equally American. Two-thirds of all the Lutherans in the United States belong to these three general bodies.

The first decade of the General Council was a period of strife for its right to existence upon the specific basis which it had chosen, namely, that the "distinctive doctrines of the Lutheran Confession are fundamental doctrines, and that those who held them could not continue in organic association with those who rejected them." So far as unity is concerned, its fundamental doctrinal principle is that "the true unity of a particular church is unity in doctrine and faith, and in the sacraments," not necessarily in government or ceremony. Though this period was consumed in coming to a solid doctrinal understanding, and to better acquaintance of eastern and western synods, which hitherto had been separate from and independent of each other, matters of church polity and the pressing needs of practical work claimed immediate attention.

In pursuance of this purpose, one of the first acts of the General Council was the preparation of adequate expositions of Lutheran doctrine in the English language, and of a common book of worship in English and German. As the basis for these they used the pure Lutheran liturgies of the sixteenth century, which in turn were based on the common service of the Christian Church of the West, handed down from very early

times. This body of literature has exercised a unifying influence on the General Council, and indeed on the whole Lutheran Church in America. The General Council has also cooperated in a leading way in the issue of a standard common service for all Lutheran bodies in America.

For generations the Lutheran Church in America has sustained heavy losses, due to the fact that its various elements coming from many lands, speaking various languages, with different history and diverse customs, have found it difficult to adapt themselves to conditions of American religious life, and at the same time maintain their unity. The General Council purposed that the different languages and nationalities should be firmly knit together in this new world, in the unity of the one and the same pure faith, and declared that no distinction of language must be allowed to interfere with the great work before the church in this country.

DOCTRINE.

The doctrinal basis of the General Council is presented in the eighth and ninth articles of the Principles of Faith, as follows:

We accept and acknowledge the doctrine of the Unaltered Augsburg Confession in its original sense as throughout in conformity with the pure truth of which God's Word is the only rule. We accept its statements of truth as in perfect accordance with the canonical Scriptures. We reject the errors it condemns, and believe that all which it commits to the liberty of the church of right belongs to that liberty.

In thus formally accepting and acknowledging the Unaltered Augsburg Confession, we declare our conviction that the other confessions of the Evangelical Lutheran Church, inasmuch as they set forth none other than its system of doctrine and articles of faith, are of necessity pure and scriptural. Preeminent among such accordant pure and scriptural statements of doctrine, by their intrinsic excellence, by the great and necessary ends for which they were prepared, by their historical position, and by the general judgment of the church, are these: The Apology of the Augsburg Confession, the Smalcald Articles, the Catechism of Luther, and the Formula of Concord, all of which are, with the Unaltered Augsburg Confession, in the perfect harmony of one and the same scriptural faith.

POLITY.

The polity of the General Council, as that of other Lutheran bodies, is not fixed and essential. Forms of government and modes of worship are regarded as of secondary importance, not as essential principles. At the same time, it holds that those forms and customs which have been handed down from earlier Christian ages are not to be lightly cast aside, nor is the church to go "back to Christ" in any such way as to cut off all intervening history. What the Church has handed down is to be retained, unless it is condemned by Scripture. The synodical and congregational polity has thus varied somewhat in type in different communities. The Swedish type left no permanent impress, but the influence of the Dutch and German is very manifest.

The congregation is the primary body, composed of the people and the pastor. Its internal affairs are administered by a church council composed of lay elders and deacons; or elders, deacons, and trustees; or deacons alone, and the pastor. For their administration, except the pastor as to his spiritual office, they are generally accountable to the congregation. The congregation possesses the right of representation, and the representatives convened in the synod have, within constitutional limitations, the powers of the congregations themselves. The judgments of the synod are the judgments of the church. The synods are subdivided into smaller geographic districts called conferences, and the president of the synod and the presidents of the conferences, elected annually by their respective bodies, exercise the office of oversight.

WORK.

At first the General Council conducted its general missionary and educational work through the synods themselves, although the foreign missionary work was unified under a board from the beginning. The home missionary work was reorganized in 1880 on the basis of language; finally all the mission committees of the council became boards, and the publication committee, a publication board, so that unification has been progressing for a number of years.

The home mission work, "peculiar in that it does not seek to make converts or proselytes, but to gather in the Lutherans that have come over from the Old World and their descendants," was projected in 1867, and the following year Dr. W. A. Passavant presented an earnest plea for the Lutheran immigrants, then entering the great states of the West without any provision for the needs of their religious life. From that day the home mission field has received a large share of attention from the church. The report for 1906 showed 359 missionaries, 728 missions, 39,050 communicant members, and church property valued at \$1,732,870, scattered chiefly over the northern and western United States. Of these missions, 401, with 14,569 members, were Swedish; 212, with 14,987 members, English; 111, with 8,094 members, German; 3, with about 1,400 members, Slovak; and 1 Danish. In Porto Rico there were, included in the above figures, 3 missions, with 5 missionaries, under the general care of a Porto Rico Mission Board.

The work in the English language is carried on by the Council's board of English Home Missions, in conjunction with the Lutheran Mission and Church Extension Society. Both organizations receive considerable assistance from the women's missionary societies of the different synods. The various synods also carry on work in English, German, Swedish, and Slavic. The amounts contributed during the year 1906 were as follows: Home Mission Board, \$14,825; Church Extension Society, \$16,875; German Home Missions, operat-

ing on the Pacific coast and elsewhere, \$7,137; Swedish Augustana Synod, \$50,000; other synods of the General Council, for work exclusive of the departments mentioned above, \$54,255; work in Porto Rico, \$4,555; total, \$147,647.

The foreign missionary work of the General Council is conducted through a Board of Foreign Missions, with assistance from the women's missionary societies in a number of synods. In 1906, among the Telugu people in south India, there were 5 stations, 21 missionaries, 300 native helpers, 241 churches, 6,135 church members, and 196 schools with 5,736 pupils. There were also 2 hospitals and dispensaries treating about 4,000 patients annually, property valued at about \$100,000, and total contributions, \$39,245, an advance of \$10,000 on the previous year and of \$14,000 on the year 1904. The communicant membership has been gaining at the rate of over 1,000 a year, and the native support of the general work at the rate of over \$800 a year.

The educational work of the General Council in the United States is divided into theological, collegiate, academic, female, and parish departments. There are 3 theological seminaries, 1 each in Pennsylvania, Illinois, and Iowa, which have together sent out 1,293 pastors, and which in 1906 had 18 teachers and 196 students. There are 7 colleges, with 159 teachers and 2,519 students; 2 women's colleges and seminaries, with 20 teachers and 92 pupils; and 6 academies, with 49 teachers and 826 pupils, making a total of 18 institutions, with 246 teachers and 3,633 pupils. The contributions to educational work during 1906 included \$120,000 for the seminaries and at least \$51,650 for the colleges, making a total of \$171,650; but this does not represent the entire amount given, which can not be fully reported. The value of property used for educational purposes is given as \$7,814,000, and of endowment, \$2,507,715, making a total of \$10,321,715.

The parish department includes parochial schools, Sunday schools, and catechetical instruction. In every congregation there is at least one class receiving catechetical instruction extending over a term of from three to six months. There are also 650 parochial schools, with 677 teachers and 25,859 pupils. The main work of religious instruction of those not prepared to enter a catechetical class is through the medium of the Sunday school, which in the General Council is strictly a teaching service, a place for religious training and instruction, where the congregation is at school. In 1895 the General Council, as a pioneer, introduced into its educational work a thorough graded system of religious instruction. It includes a primary department with six grades, an intermediate department with seven grades, and a senior department for adults. In the primary and intermediate departments, matter and method are both graded to the developing mind of the child upon sound pedagogical principles. Classes are advanced annually, promotion being by

merit solely and based upon the average given by examinations through the year. The diploma recognizes twenty steps upward, and thus becomes a twenty-year certificate of educational development in religious knowledge. Teachers' institutes and unions, embracing all congregations of a certain district, meet weekly, or in some cases monthly, for the preparation of the grade lessons. Daily Christian kindergartens are also being established in some parishes. Because of the strictly educational character of the Sunday school work, it is associated in general with the other educational departments.

The General Council has connected with it 8 hospitals, accommodating 5,000 patients. The property value is about \$1,000,000, and the endowment, \$30,000. It also supports 15 orphans' homes, valued at about \$2,000,000 and containing 1,000 inmates, and 7 homes for the aged, with 503 inmates, a property valuation of \$215,000, and an endowment of \$10,000. There are also 6 immigrant and seamen's missions, the principal one of which, the New York Immigrant Home, during 1906 met about 20,000 immigrants, of whom 5,417 were housed in the home itself during their stay in the city. The contributions to the Milwaukee Hospital and the New York Immigrant Home were \$8,958, and the property of the 6 immigrant missions is valued at \$225,000.

The General Council lays special stress upon its deaconess work in the various phases of hospital, nursing, teaching, and other charity service. This work originated with the Rev. Dr. Passavant, and the "Institution of Protestant Deaconesses," founded by him, is in charge of a number of institutions, which include 4 deaconess motherhouses, with 234 deaconesses, besides many who have gone out from them to take charge of other institutions not connected with the General Council. These institutions vary somewhat in character. That in Philadelphia, for example, includes a children's hospital, a kindergarten, a training school for kindergarten teachers, a girls' high school, a home for the aged, and the nursing in a German hospital, though the hospital itself is a secular institution not under the control of the Lutheran Church. The total value of the property of the 4 motherhouses is \$1,350,000.

Another phase of the philanthropic work of the General Council is its Inner Mission work, a movement entirely distinct from city missions. Those are purely spiritual in their scope; the Inner Mission is a philanthropic work and is intended to reach out to the fallen,

to those in temptation or in distress, and to all classes in a large city who are in danger of becoming a part of the "submerged tenth." Particularly it establishes hospices or homes for young men or women coming to the city from the country, and those who need lodging and care; it gathers children from the streets and carries on settlement work in neglected quarters. It has such work in Philadelphia, Chicago, Pittsburg, and Minneapolis, and is rapidly extending its effort.

Altogether, apart from the 6 immigrant homes, there were reported 34 philanthropic institutions, with 6,503 inmates, property valued at \$4,565,000, and an endowment of \$40,000. Approximate figures for young people's societies show 700 societies, with a total membership of about 50,000.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 2,146 organizations in 9 synods, located in 36 states and the District of Columbia. Of these, 1,094 are in the North Atlantic and 928 in the North Central division. The state having the largest number is Pennsylvania with 755.

The total number of communicants reported is 462,177; of these, as shown by the returns for 1,894 organizations, about 45 per cent are males and 55 per cent females. According to the statistics, the denomination has 2,106 church edifices; a seating capacity for church edifices of 734,068, as reported by 1,947 organizations; church property valued at \$22,394,618, against which there appears an indebtedness of \$2,944,683; halls, etc., used for worship by 75 organizations; and 797 parsonages valued at \$2,607,237. The Sunday schools, as reported by 1,914 organizations, number 2,110, with 28,845 officers and teachers and 254,882 scholars.

The number of ministers connected with the denomination is 1,393.

In the report for 1890 the "German Synod of Iowa" was erroneously given as a district synod of the General Council. After deducting the figures for that synod as given in 1890, the increase for the General Council, as compared with the figures for 1906, is 586 organizations, 185,694 communicants, and \$12,015,163 in the value of church property.

RELIGIOUS BODIES.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	2, 146	2, 133	462, 177	1, 894	180, 112	223, 140	1, 083	75	2, 106	1, 047	734, 093
North Atlantic division.....	1, 094	1, 089	287, 223	965	106, 713	138, 586	1, 032	34	1, 093	1, 015	441, 814
Maine.....	3	3	220	3	120	100	3	.....	3	3	900
New Hampshire.....	2	2	550	2	254	296	2	.....	2	2	750
Vermont.....	3	3	408	3	213	195	3	.....	3	3	600
Massachusetts.....	34	34	6, 645	31	2, 554	3, 313	28	3	30	28	9, 190
Rhode Island.....	9	9	2, 516	7	1, 034	1, 059	8	1	10	8	2, 825
Connecticut.....	48	48	13, 951	45	5, 905	7, 000	40	3	40	40	15, 010
New York.....	177	174	65, 450	152	21, 298	31, 441	161	9	174	156	69, 885
New Jersey.....	63	63	15, 323	55	5, 787	8, 598	54	5	55	52	18, 441
Pennsylvania.....	755	753	182, 160	667	69, 508	86, 578	733	13	776	723	324, 213
South Atlantic division.....	12	12	2, 061	11	934	1, 071	11	1	11	11	3, 575
Delaware.....	2	2	605	2	351	314	2	.....	2	2	1, 050
Maryland.....	1	1	56	.....	.....	.....	1	.....	1	1	150
District of Columbia.....	1	1	75	1	32	43	1	.....	1	1	350
West Virginia.....	5	5	1, 176	5	509	607	5	.....	5	5	1, 850
Florida.....	3	3	89	3	42	47	2	1	2	2	175
North Central division.....	928	920	162, 047	808	67, 383	77, 868	849	30	903	832	267, 059
Ohio.....	104	104	18, 237	95	6, 906	9, 291	101	2	102	100	33, 890
Indiana.....	47	47	5, 445	42	2, 370	2, 603	45	1	46	45	14, 775
Illinois.....	128	127	30, 366	116	14, 253	17, 709	114	0	122	114	48, 863
Michigan.....	68	68	9, 693	66	4, 457	5, 042	64	1	67	64	17, 255
Wisconsin.....	71	70	8, 695	69	3, 973	4, 484	61	6	65	60	16, 655
Minnesota.....	290	286	49, 830	235	21, 063	22, 865	265	9	286	257	80, 525
Iowa.....	72	72	13, 771	61	5, 515	6, 365	68	2	75	67	21, 521
Missouri.....	6	6	840	6	380	460	6	.....	6	6	2, 250
North Dakota.....	23	21	1, 604	8	457	549	14	.....	16	12	3, 455
South Dakota.....	29	29	2, 475	27	1, 144	1, 138	23	2	23	21	4, 400
Nebraska.....	47	47	7, 303	41	3, 195	3, 384	46	.....	51	46	13, 108
Kansas.....	43	43	7, 782	42	3, 670	3, 852	42	1	45	40	11, 212
South Central division.....	21	21	1, 578	21	838	740	14	2	17	14	3, 820
Kentucky.....	1	1	100	1	55	45	1	.....	1	1	150
Alabama.....	4	4	130	4	75	55	1	1	1	1	250
Texas.....	16	16	1, 348	16	708	640	12	1	16	12	3, 420
Western division.....	91	91	9, 268	89	4, 244	4, 875	77	8	82	75	17, 800
Montana.....	6	6	473	5	166	187	5	1	5	5	1, 015
Idaho.....	9	9	821	9	420	401	9	.....	9	8	1, 220
Wyoming.....	2	2	57	2	27	30	1	.....	1	1	100
Colorado.....	14	14	1, 235	14	540	686	12	1	13	12	3, 285
Utah.....	8	8	390	7	152	209	7	1	7	7	1, 150
Washington.....	21	21	2, 506	21	1, 159	1, 347	19	2	21	19	3, 805
Oregon.....	17	17	2, 211	17	1, 016	1, 195	13	2	15	12	3, 875
California.....	14	14	1, 575	14	755	820	11	1	11	11	3, 850

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ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	2,146	2,008	\$22,394,618	732	\$2,944,683	797	\$2,607,237	1,914	2,110	28,845	254,882
North Atlantic division.....	1,094	1,040	15,955,023	439	2,348,854	376	1,434,627	998	1,112	19,052	175,013
Maine.....	3	3	21,500	2	3,700	1	650	3	3	17	92
New Hampshire.....	2	2	24,400	2	3,000	1	5,000	2	3	45	203
Vermont.....	3	3	8,700	1	500			3	3	28	186
Massachusetts.....	34	30	304,537	26	87,439	5	18,000	33	36	467	3,116
Rhode Island.....	9	9	78,475	6	13,250	2	5,400	9	10	132	778
Connecticut.....	48	42	525,801	30	140,594	21	82,700	46	49	690	5,271
New York.....	177	163	4,957,458	102	946,487	87	409,223	166	205	4,162	40,805
New Jersey.....	63	56	982,202	41	208,652	23	97,250	59	65	1,109	11,323
Pennsylvania.....	755	732	9,051,950	229	945,232	236	816,399	677	738	12,402	113,839
South Atlantic division.....	12	11	129,400	5	20,775	3	15,000	11	11	120	1,232
Delaware.....	2	2	42,000	1	3,000			2	2	44	575
Maryland.....	1	1	2,500	1	375			1	1	1	25
District of Columbia.....	1	1	22,000	1	10,000			1	1	10	98
West Virginia.....	5	5	59,600	2	7,400	2	13,000	5	5	59	510
Florida.....	3	2	3,300			1	2,000	2	2	6	24
North Central division.....	928	861	5,631,610	254	509,259	383	1,081,010	812	890	9,052	73,444
Ohio.....	104	103	812,930	22	60,870	31	102,300	96	98	1,233	10,797
Indiana.....	47	45	269,200	12	9,695	18	41,500	42	43	434	2,092
Illinois.....	128	118	1,387,661	61	208,140	68	237,200	122	131	2,146	20,886
Michigan.....	68	64	289,255	19	27,688	26	60,250	60	66	720	4,598
Wisconsin.....	71	64	277,175	26	71,010	22	52,650	62	71	554	4,467
Minnesota.....	290	269	1,425,829	76	84,541	102	265,160	239	280	2,848	17,961
Iowa.....	72	68	457,605	18	19,797	45	105,900	67	69	648	4,318
Missouri.....	6	6	83,500	1	9,600	3	10,300	3	3	41	372
North Dakota.....	23	14	53,200	3	2,600	6	15,200	12	15	71	522
South Dakota.....	29	22	72,660	6	2,430	8	24,000	24	24	113	750
Nebraska.....	47	46	303,295	6	12,150	30	78,700	44	45	375	2,676
Kansas.....	43	42	199,300	4	2,729	24	67,850	41	45	364	3,005
South Central division.....	21	16	75,150	1	2,600	7	13,300	15	15	102	656
Kentucky.....	1	1	1,000			1	500	1	1	3	40
Alabama.....	4	2	1,850					2	2	7	50
Texas.....	16	13	72,300	1	2,600	6	12,800	12	12	92	566
Western division.....	91	80	603,435	33	63,195	28	83,300	78	82	519	3,937
Montana.....	6	5	26,500	2	2,400			6	6	39	295
Idaho.....	9	9	19,000	5	2,270	2	5,500	8	8	47	325
Wyoming.....	2	1	5,000					2	2	7	33
Colorado.....	14	13	89,400	3	2,480	4	8,300	13	14	92	659
Utah.....	8	7	45,400	1	300	3	7,000	5	5	25	151
Washington.....	21	20	182,775	9	14,150	6	19,000	19	21	141	1,066
Oregon.....	17	12	110,660	6	31,595	8	20,500	13	14	77	677
California.....	14	13	124,700	7	10,000	5	23,000	12	12	91	731

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY SYNODS: 1906.

SYNOD.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	1,2146	2,133	462,177	1,894	180,112	223,140	1,983	75	2,106	1,947	734,068
Augustana.....	1,015	1,007	179,204	887	75,847	85,268	611	35	978	892	270,008
Chicago.....	59	59	6,318	55	2,525	3,377	53	5	53	53	17,876
District Synod of Ohio.....	83	83	15,329	75	5,675	7,630	80	2	81	80	27,965
English Synod of the Northwest.....	30	30	4,924	29	1,654	2,720	21	5	22	21	6,710
Ministerium of New York.....	150	147	60,985	127	20,482	29,440	144	3	156	138	61,511
Ministerium of Pennsylvania.....	552	550	147,623	469	54,559	68,214	540	9	578	530	263,868
New York and New England.....	48	48	13,980	45	4,759	7,633	38	9	39	38	16,255
Pacific.....	22	22	1,668	22	771	897	14	5	14	13	3,550
Pittsburg.....	187	187	32,146	185	13,840	17,961	182	2	185	182	60,325

1 Includes 2 independent churches.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY SYNODS: 1906.

SYNOD.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	12,146	2,008	\$22,394,618	732	\$2,944,683	797	\$2,607,237	1,914	2,110	28,845	254,882
Augustana.....	1,015	927	6,427,392	335	703,116	418	1,221,237	885	988	9,294	70,890
Chicago.....	59	55	309,915	17	56,950	18	45,200	53	54	705	5,851
District Synod of Ohio.....	83	82	629,230	14	33,170	21	61,800	75	76	983	8,950
English Synod of the Northwest.....	30	23	216,450	14	64,755	5	15,500	30	34	457	4,516
Ministerium of New York.....	150	145	3,846,272	82	570,597	85	372,450	144	178	3,530	37,030
Ministerium of Pennsylvania.....	552	539	7,131,279	160	869,080	151	535,800	485	530	10,194	95,407
New York and New England.....	48	39	1,273,030	32	367,700	14	74,100	47	47	1,353	11,120
Pacific.....	22	15	132,100	10	33,545	7	12,500	17	17	115	921
Pittsburg.....	187	183	2,338,950	62	185,770	78	208,650	178	186	2,214	20,197

¹ Includes 2 independent churches.

EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF AMERICA.

HISTORY.

In the early part of the nineteenth century an effort was made by King Frederick William III of Prussia to unite the Lutheran and Reformed churches. To him it seemed an easy matter to combine "the two slightly divergent confessions," but with the study of the sources of confessional divergence which naturally followed, and particularly in the attempt to furnish a uniform liturgy for both bodies, old convictions were intensified, and lines of demarcation which had been gradually fading out of sight were revived. Many of the Lutherans refused absolutely to recognize the union, formed separate congregations, and carried on an active controversy against what they believed to be a gross form of ecclesiastical tyranny.

During the following twenty years the situation grew more strained, and as Lutheran immigration to the United States began, several of these communities removed to this country. The first company, under the leadership of the Rev. F. C. D. Wyneken, landed in Baltimore in 1838, and settled in Fort Wayne, Ind. A second, under the leadership of the Rev. Martin Stephan, of Dresden, landed at New Orleans in 1839, and soon after established themselves in Missouri. A third, under the leadership of the Rev. J. A. A. Grabau, of Erfurt, settled at or near Buffalo, N. Y., in 1839.

One of the six clergymen who came over with the Missouri colony, the Rev. C. F. W. Walther, proved as effective a leader in the West as Muhlenberg had earlier proved in the East. Among the important questions that came up before the community were: Did the colonists constitute Christian congregations, with authority to call ministers; what was the relation of the clergy to the church, and did the ultimate authority rest with the ordained clergy or with the congregations; what was the relation of acceptance of the confessions to the personal piety and church standing of the individual? Walther held firmly to

the rights of the congregation, both in the ordination of its clergy and in its authority over them. On account of the strong pietistic influences of his early life, he emphasized also the necessity of absolute accord to the confessions of the Lutheran Church. To meet the peculiar needs of the situation, one of his first steps was the establishment of Concordia Seminary in a log house at Altenburg, Mo., its teachers receiving as compensation only their board, and working with the people for the enlargement of the church. In 1844 he began to publish a religious periodical, the *Lutheraner*, which became the exponent of the stricter interpretation of Lutheran doctrine and ritual.

Meanwhile the Fort Wayne community had grown, and Wyneken, on a trip to Europe for his health, had secured the cordial interest and support of Pastor Löhe, of Neuendettelsau. On returning to America he became acquainted with the *Lutheraner*, and the two communities entered into hearty mutual relations. Other congregations also manifested their sympathy, and in 1847, 12 congregations, 22 ministers, and 2 candidates for the ministry united in forming the "German Evangelical Lutheran Synod of Missouri, Ohio, and Other States." Under the constitution adopted, only those ministers whose congregations had entered into membership with the synod, and the lay delegates representing those congregations, were entitled to suffrage. All the symbolical books were regarded as "the pure and uncorrupted explanation and statement of the Divine Word." All mingling of churches and faiths was disapproved. Purely Lutheran books were to be used in churches and schools. A permanent, not a temporary or licensed, ministry was affirmed, and at the same time freedom of the individual church was recognized, the synod having no authority over it.

Soon, however, there grew up conflicts with other Lutheran bodies. The Buffalo Synod, which had been organized in 1845, had developed what seemed to the

Missourians a very strong ecclesiasticism, emphasizing the power of the clergy as against that of the congregation. Other controversies arose with the churches in Iowa. Walther maintained that every question was a confessional matter, that there could be no questions on which absolute unanimity was not essential. The Iowans held that there were certain subjects that were "open questions," and with regard to which difference of opinion might be tolerated. Among these were the doctrine of the ministry, eschatological opinions concerning the millennium, the first resurrection, the conversion of Israel, and the antichrist. The discussion resulted in the formation of the independent Iowa Synod.

Under the leadership of Walther the Missouri doctrine gained acceptance, and as one synod after another was formed on the same general basis, it seemed advantageous to effect some form of union. At the time of the organization of the General Council in 1866, several of these synods were invited to participate, but those who held the stricter doctrine could not accept the position taken by the new body. The next few years emphasized anew the advantage of union, and in 1872, in Milwaukee, Wis., the Evangelical Lutheran Synodical Conference of America was formed. Representatives of the Synod of Missouri, Ohio, and Other States, the Synod of Ohio, the Synod of Wisconsin, the Synod of Minnesota, the Synod of Illinois, and the Norwegian Synod were present and effected the organization. The Synod of Illinois was later absorbed by the Missouri Synod; the Synod of Ohio and the Norwegian Synod withdrew in 1881, because of doctrinal differences; but other synods were added, so that at present the Synodical Conference comprises the Synod of Missouri, Ohio, and Other States—by far the largest and strongest of the Conference—the Synod of Wisconsin, the Synod of Minnesota, the English Lutheran Missouri Synod, the Synod of Michigan, and the Synod of Nebraska; while a new organization, the Slovak Synod of Pennsylvania, is about to be admitted. Each one of these synods conducts its own synodical and church work independently of the others. Their basis of union is not so much a matter of a common ecclesiastical relation as of a common church life, and particularly of doctrinal purity.

DOCTRINE.

In doctrine the Conference recognizes but one standard, to which there must be absolute accord, namely, the Holy Scriptures as interpreted by the Formula of Concord of 1580, including a text and commentary upon the three ecumenical creeds—the Apostles', the Nicene, and the Athanasian—and upon the five Lutheran Confessions—the Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, and the Larger and Smaller Luther Catechisms.

This unwavering confessionalism is the most treasured possession of the Conference, and to its faithful adherence to this policy it attributes its remarkable growth.

POLITY.

In polity the Synodical Conference is pronouncedly congregational, the central representative body not being intended primarily for purposes of government. Thus it happens that a few congregations, though fully acknowledged as members of the ecclesiastical denomination, are not members of the Conference. The Conference concerns itself only with the establishment and maintenance of colleges, normal schools, and charitable institutions and with the administration of missions. Its foremost duty is, however, the preservation of the Word of God in its purity.

The constituency of the Synodical Conference is German, except where otherwise indicated in the name, but English as well as German services are conducted in many parishes.

WORK.

In general, the missionary work of the Synodical Conference is conducted by boards of control elected by the various synods. There is a Negro Mission, doing successful work in the Southern states, under the care of the Conference, which has stations in Louisiana, North Carolina, Virginia, Illinois, Missouri, and Arkansas. In 1906 it had 31 missionaries and the usual mission schools, the total expenditure being \$30,232. A mission is also carried on among the Lutheran Lithuanians, at an annual cost of about \$1,100.

The Missouri Synod maintains mission churches in 17 districts at an annual expense of \$85,907, and a deaf-mute mission at an expense of \$3,281. It also supports immigrant missions in New York and Baltimore for the aid and convenience of immigrants, at an approximate annual expenditure of \$250,000; a mission among the Jews of New York; and 3 stations for work among the Indians in Wisconsin, at an annual expense of \$3,742. The synods of Wisconsin, Minnesota, Michigan, and Nebraska carry on home mission work in those states, and 2 missions among the Indians of Arizona, at a total annual expense of \$13,464.

A summary of the home mission work of the Synodical Conference for 1906 shows 301 missionaries, 924 churches cared for, and expenditures of \$137,726.

The only foreign missionary work is that carried on by the Missouri Synod, in India, where there were, in 1906, 4 stations, 4 churches with 60 members, and 14 schools with 687 pupils, under the care of 7 missionaries and 9 native helpers. The total contributions for the year were \$14,021, and the property value is estimated at \$10,000.

In 1906 the Synodical Conference had under its care 2 general educational institutions, Walther College at St. Louis, and an Evangelical Lutheran High School at Milwaukee, together reporting 299 students; and 2 colleges for negroes, 1 in New Orleans with 46 students, and 1 in Greensboro, N. C., with 40 students. The educational work of the Missouri Synod included 2 theological seminaries, at St. Louis, Mo., and Springfield, Ill.; 6 colleges, 2 teachers' seminaries, and 2 academies. The total number of professors and instructors in the 6 colleges was 73, and of students, 1,646. The synods of Wisconsin, Minnesota, Michigan, and Nebraska control a university and a theological seminary in Wisconsin, and a teachers' seminary in Minnesota, with a total of 20 instructors and 365 students. The English Missouri Synod had 2 colleges, 1 in Kansas and 1 in North Carolina, with 240 students. Thus, in all, there were 21 colleges and academies, with 2,636 students. Parochial schools are conducted directly by the congregations. Funds are raised by voluntary contributions, or tuition is collected sufficient to cover the expenses. Within the Synodical Conference there were 2,367 parochial schools, with 109,770 pupils and 1,305 teachers; of the latter, 1,080 were men. Pastors, whose congregations are financially unable to support school teachers, take up the work of teaching in addition to their other duties.

The total amount contributed in 1906 for educational purposes, including parochial schools, was \$158,000, and the property of the colleges and seminaries was valued at \$1,559,000.

The charitable institutions of the Conference include the General Aid Commission of the Missouri Synod, and a similar organization of the Wisconsin Synod. The latter synod maintains a home for the aged and grants pensions to superannuated clergymen and clergymen's widows. The Conference maintains 10 hospitals and sanitariums, 11 orphanages, 5 homes for the aged, a deaf-mute institute, and an institute for epileptic children. A system of Evangelical Lutheran Children's Friend societies exists, with 13 state organizations, which procure homes for children in Christian families and maintain homes for children in

11 cities, mostly in the West. In all, the philanthropic institutions number 40, with about 9,000 inmates. During 1906 the total amount of contributions for their support was \$340,000, and the value of their property was \$1,500,000.

The Synodical Conference has 2 official publications. In addition, 8 papers and magazines are published by the Missouri Synod; 5 by the Wisconsin, Minnesota, Michigan, and Nebraska synods; and 2 by the English Missouri Synod. There are several semiofficial publications in different parts of the country.

The number of young people's societies is estimated at 1,000 with a membership of 30,000.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 3,301 organizations in 3 synods, located in 41 states and the District of Columbia. Of these, 2,616 are in the North Central division, Wisconsin leading with 612.

The total number of communicants reported is 648,529; of these, as shown by the returns for 2,997 organizations, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 2,868 church edifices; a seating capacity for church edifices of 826,993, as reported by 2,688 organizations; church property valued at \$18,916,407, against which there appears an indebtedness of \$2,178,741; halls, etc., used for worship by 351 organizations; and 1,813 parsonages valued at \$3,587,760. The Sunday schools, as reported by 1,434 organizations, number 1,546, with 6,168 officers and teachers and 94,009 scholars.

The number of ministers connected with the denomination is 2,385.

As compared with the report for 1890, these figures show an increase of 1,367 organizations, 291,376 communicants, and \$11,112,094 in the value of church property.

LUTHERANS—SYNODICAL CONFERENCE.

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ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	3,301	3,284	648,529	2,997	270,718	304,361	2,707	351	2,868	2,688	826,993
North Atlantic division.....	242	240	53,886	211	19,807	25,982	193	23	217	190	69,577
New Hampshire.....	1	1	260	1	98	162	1	.....	1	1	320
Massachusetts.....	20	19	3,966	17	1,300	1,754	12	2	15	12	4,745
Rhode Island.....	2	2	857	1	74	103	2	.....	2	2	450
Connecticut.....	19	19	4,150	17	1,662	2,029	13	5	14	13	5,105
New York.....	128	127	32,178	111	11,773	15,675	110	10	126	108	38,972
New Jersey.....	16	16	2,240	15	885	1,330	14	1	15	14	3,325
Pennsylvania.....	50	50	10,729	49	4,015	4,929	41	5	44	40	16,000
South Atlantic division.....	78	77	7,907	67	2,706	3,593	64	7	67	63	17,895
Maryland.....	21	20	4,062	17	1,389	1,762	18	.....	19	18	6,560
District of Columbia.....	2	2	432	2	177	255	2	.....	3	2	600
Virginia.....	12	12	860	9	316	389	8	3	9	8	1,675
West Virginia.....	4	4	215	4	93	122	3	1	3	3	850
North Carolina.....	32	32	1,966	28	581	843	28	2	28	28	7,700
Florida.....	7	7	372	7	150	222	5	1	5	4	510
North Central division.....	2,016	2,004	555,115	2,378	235,042	258,410	2,225	226	2,349	2,214	692,363
Ohio.....	78	78	24,129	72	10,661	12,203	74	1	83	74	29,210
Indiana.....	123	123	34,028	120	15,465	17,654	112	5	115	111	42,694
Illinois.....	340	339	113,527	314	47,130	53,148	317	12	333	316	124,993
Michigan.....	207	207	50,031	184	20,045	22,256	185	13	200	183	62,206
Wisconsin.....	612	609	153,690	560	65,473	72,170	544	39	575	541	172,320
Minnesota.....	370	369	61,092	325	26,100	27,995	309	30	329	309	84,408
Iowa.....	163	163	25,528	149	10,902	11,388	143	17	149	143	39,339
Missouri.....	175	175	41,185	152	14,978	17,881	162	10	170	159	52,705
North Dakota.....	98	95	5,854	94	2,946	2,778	43	33	44	43	7,413
South Dakota.....	125	123	8,285	99	3,454	3,359	76	34	77	76	13,585
Nebraska.....	207	206	25,730	197	12,042	12,169	176	15	184	175	42,212
Kansas.....	118	117	12,036	112	5,846	5,909	84	17	90	84	21,278
South Central division.....	233	231	21,358	220	9,120	11,187	149	61	157	146	32,782
Kentucky.....	6	6	1,511	6	693	818	5	.....	7	5	1,500
Tennessee.....	6	5	725	3	190	255	5	.....	5	5	1,190
Alabama.....	15	15	895	15	385	510	9	4	11	7	1,560
Mississippi.....	8	8	198	6	44	36	4	4	4	4	700
Louisiana.....	23	22	5,253	21	1,865	3,328	20	2	20	20	5,115
Arkansas.....	22	22	1,886	20	851	925	20	.....	23	20	4,470
Oklahoma ¹	72	72	2,907	71	1,514	1,377	23	38	23	22	3,620
Texas.....	81	81	7,983	78	3,578	3,938	63	13	64	63	14,627
Western division.....	132	132	10,263	121	4,043	5,189	76	34	78	75	14,376
Montana.....	7	7	690	7	290	400	5	1	6	5	915
Idaho.....	12	12	206	12	99	107	2	8	2	2	175
Wyoming.....	4	4	172	4	86	86	2	1	2	2	250
Colorado.....	26	26	1,651	24	686	740	10	9	10	10	1,790
Utah.....	2	2	39	2	16	23	2	.....	2	2	140
Nevada.....	2	2	148	1	2	10	1	.....	1	1	125
Washington.....	18	18	1,030	18	480	550	15	2	15	14	1,860
Oregon.....	15	15	1,080	15	510	570	12	1	12	12	2,026
California.....	46	46	5,247	38	1,874	2,703	27	12	28	27	7,095

¹ Oklahoma and Indian Territory combined.

RELIGIOUS BODIES.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	3,301	2,731	\$18,916,407	865	\$2,178,741	1,813	\$3,587,760	1,434	1,546	6,168	94,009
North Atlantic division.....	242	198	3,965,600	119	592,777	105	384,200	180	217	1,938	22,770
New Hampshire.....	1	1	5,200	1	1,800			1	1	3	68
Massachusetts.....	20	14	215,150	8	50,300	4	21,000	15	15	244	1,650
Rhode Island.....	2	2	13,000	2	5,200	2	8,800	2	2	22	225
Connecticut.....	19	13	183,800	11	40,185	9	30,000	15	15	131	1,323
New York.....	128	113	2,377,350	61	330,239	61	207,400	92	119	1,090	14,091
New Jersey.....	16	14	89,300	12	35,745	6	19,700	14	18	151	1,718
Pennsylvania.....	56	41	1,081,800	24	129,308	23	97,300	41	47	297	3,689
South Atlantic division.....	78	67	357,117	17	41,939	26	56,700	53	57	376	3,958
Maryland.....	21	19	222,700	8	37,650	12	31,000	17	20	222	2,075
District of Columbia.....	2	2	40,000	2	1,300	1	5,000	2	3	20	154
Virginia.....	12	8	35,900	2	650	4	9,300	4	4	23	211
West Virginia.....	4	3	1,117			1	600				
North Carolina.....	32	30	34,000	4	539	7	5,800	26	26	94	1,348
Florida.....	7	5	22,800	1	1,800	1	5,000	4	4	17	170
North Central division.....	2,616	2,236	13,552,320	653	1,421,858	1,548	2,930,195	1,022	1,087	3,233	59,628
Ohio.....	78	75	762,700	27	49,570	53	129,200	45	47	198	4,120
Indiana.....	123	112	1,181,000	29	88,590	84	188,300	43	46	122	2,853
Illinois.....	340	318	2,920,215	113	444,109	240	520,525	157	180	628	13,875
Michigan.....	207	184	1,003,650	80	148,465	139	233,612	79	83	264	4,668
Wisconsin.....	612	544	3,390,543	184	418,763	323	727,550	260	271	868	15,647
Minnesota.....	370	309	1,415,177	78	96,742	208	366,060	143	152	423	6,843
Iowa.....	163	145	514,100	30	18,100	107	171,500	67	67	161	2,416
Missouri.....	175	159	1,243,935	42	115,540	126	228,300	59	61	307	4,740
North Dakota.....	98	48	94,525	18	11,215	25	32,273	28	29	33	673
South Dakota.....	125	79	171,175	13	11,150	47	68,600	38	40	49	860
Nebraska.....	207	178	569,875	29	14,464	132	179,875	63	68	103	1,693
Kansas.....	118	85	270,425	10	5,150	64	84,400	40	43	77	1,240
South Central division.....	233	149	562,155	41	45,062	93	117,915	105	106	312	4,731
Kentucky.....	6	5	25,700	3	5,900	3	8,200	5	5	20	300
Tennessee.....	6	5	54,200	1	650	4	11,500	3	3	14	209
Alabama.....	15	7	34,200	2	4,900	5	8,350	9	9	23	217
Mississippi.....	8	4	4,800			2	1,400	4	4	13	97
Louisiana.....	23	19	140,250	7	7,086	10	24,325	18	18	122	2,037
Arkansas.....	22	20	95,575	5	4,825	11	14,200	12	13	37	387
Oklahoma.....	72	24	28,050	9	3,704	14	13,300	21	21	23	388
Texas.....	81	65	169,380	14	17,997	44	36,640	33	33	60	1,096
Western division.....	132	81	479,215	35	77,105	41	98,750	74	79	309	2,922
Montana.....	7	5	42,500	3	10,800	4	8,800	5	5	17	224
Idaho.....	12	3	1,250	1	280	1	300				
Wyoming.....	4	2	1,400			2	1,900	2	2	6	45
Colorado.....	23	10	33,600	4	7,500	6	8,800	12	12	34	348
Utah.....	2	2	4,500	1	500	2	3,050	1	1	3	29
Nevada.....	2	1	4,000			1	1,800	2	2	5	88
Washington.....	18	14	28,925	7	3,575	9	11,300	10	11	14	199
Oregon.....	15	12	32,850	5	2,000	7	6,700	8	8	13	230
California.....	46	32	330,190	14	52,450	9	56,100	34	38	217	1,769

¹ Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY SYNODS: 1906.

SYNOD.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	3,301	3,284	648,529	2,967	270,718	304,361	2,707	351	2,868	2,688	826,993
English Synod of Missouri and Other States.....	78	75	13,338	63	4,793	7,376	67	6	68	63	22,305
German Synod of Missouri, Ohio, and Other States.....	2,684	2,675	513,786	2,442	213,646	239,529	2,166	298	2,301	2,152	661,419
United German Synods:											
Michigan.....	19	19	3,320	16	1,357	1,488	17	1	19	17	5,761
Minnesota.....	129	127	22,385	116	9,364	10,609	106	18	112	106	29,280
Nebraska.....	19	19	2,749	19	1,390	1,359	15	4	16	15	3,985
Wisconsin.....	372	369	92,951	341	40,168	44,000	336	24	352	335	104,237

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY SYNODS: 1906.

SYNOD.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	3,301	2,731	\$18,916,407	865	\$2,178,741	1,813	\$3,587,760	1,434	1,546	6,168	94,009
English Synod of Missouri and Other States	78	65	635,667	31	101,702	26	88,200	63	65	703	7,887
German Synod of Missouri, Ohio, and Other States	2,684	2,193	15,385,265	671	1,080,804	1,492	2,877,910	1,092	1,185	4,454	70,121
United German Synods:											
Michigan	19	17	107,300	7	7,335	15	24,100	13	13	39	708
Minnesota	129	106	591,450	32	54,470	69	152,800	61	66	233	2,880
Nebraska	19	15	46,200	4	1,050	10	24,000	9	9	19	203
Wisconsin	372	335	2,150,525	120	273,380	195	420,750	196	208	720	12,210

UNITED NORWEGIAN LUTHERAN CHURCH IN AMERICA.

HISTORY.

This body was constituted in 1890 by the union of three synods, namely, the Norwegian Augustana Synod, organized in 1860; the Norwegian-Danish Evangelical Lutheran Conference, organized in 1870; and the Norwegian Anti-Missouri Brotherhood, organized in 1887. The latter separated from the Norwegian Synod because they could not accept its views respecting the doctrine of predestination. The union of these three bodies was due to a movement to bring together, as far as possible, all Norwegian Lutherans in one body. The Norwegian Synod and Hauge's Synod still maintain a separate attitude. Negotiations for a union are pending between these two bodies and the United Church.

DOCTRINE.

In doctrine the United Church confesses that the Holy Scriptures are the revealed Word of God, and therefore the only source and rule of faith, doctrine, and life. It has adopted as its doctrinal symbols the Apostles', Nicene, and Athanasian creeds, the Unaltered Augsburg Confession, and Luther's Smaller Catechism.

POLITY.

In polity the United Church is democratic; the congregations are sovereign bodies, elect their own ministers, and have a right to depose them. The synod, composed of the ministers and representatives from the congregations, is mainly consultative and advisory in character. For supervising purposes the church is divided into 35 districts, each with a "visitator" whose duty it is to inspect every congregation in the district in the course of three years. The president of the church convenes and presides over its meetings, provides for the ordination of theological candidates, inspects the work of the visitators, and assists the churches to secure ministers.

WORK.

The home missionary work of the United Church is directed by a committee and a superintendent. Its object is to preach the gospel and organize congregations among the poorer classes in the large cities, and among new settlers in the country. Special attention is given to the spiritual and temporal needs of immigrants, work in the slums, and general philanthropic assistance of the unfortunate. The report for 1906 showed 97 persons employed, 365 churches assisted, and contributions amounting to \$43,166.

The foreign missionary work is under the care of a special committee, and is carried on in Madagascar and in China. In Madagascar the United Church has 33 churches and 940 communicants; and in China, 14 churches and 243 communicants. The total number of missionaries employed in the two fields in 1906 was 39, and of native helpers, 81. There were in the 8 stations, 11 schools with 529 students; 2 hospitals, treating 1,800 patients annually; and 6 orphanages with 325 inmates; while the total income for the work was \$57,430. The property was valued at \$38,000, including \$19,000 devoted to educational purposes.

In its educational work in the United States in 1906 the church reported 10 schools of higher grade, including 1 theological seminary, 4 colleges, 1 normal school, and 4 academies; 86 professors and 1,879 students; 928 parochial schools with about 50,000 pupils; \$149,300 contributed for all educational purposes; and property valued at \$940,992, including an endowment of \$123,000.

This church also reported 12 hospitals, 3 orphanages, a deaconess home, and a home for the aged, with total accommodations for 2,208 inmates, and property valued at \$309,826. The amount contributed for the support of these institutions was \$116,159.

It is estimated that in 1906 there were 300 Luther leagues, Christian Endeavor societies, and other young people's societies, with an approximate membership

of 11,000. There were also 1,500 women's societies and students' unions, and a number of girls' clubs and men's unions.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 1,177 organizations, in 35 districts, located in 20 states. Of these, 1,110 are in the North Central division, Minnesota leading with 354, followed by North Dakota with 224, and Wisconsin with 214.

The total number of communicants reported is 185,027; of these, as shown by the returns for 900

organizations, about 49 per cent are males and 51 per cent females. According to the statistics, the denomination has 1,018 church edifices; a seating capacity for church edifices of 284,711, as reported by 939 organizations; church property valued at \$3,668,588, as reported by 956 organizations, against which there appears an indebtedness of \$166,203; halls, etc., used for worship by 102 organizations; and 246 parsonages valued at \$651,370. The Sunday schools, as reported by 842 organizations, number 995, with 5,109 officers and teachers and 43,714 scholars.

The number of ministers connected with the denomination is 453.

As compared with the report for 1890, these figures show an increase of 55 organizations, 65,055 communicants, and \$2,124,133 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	1,177	1,167	185,027	900	68,767	70,916	980	102	1,018	939	284,711
North Atlantic division.....	9	8	1,386	8	676	710	8	1	10	8	3,090
Maine.....	1	1	340	1	150	190	1	.....	1	1	275
New Hampshire.....	1	1	260	1	140	120	1	.....	1	1	700
New York.....	5	4	695	4	348	347	5	.....	7	5	1,990
New Jersey.....	1	1	25	1	15	10	1	.....	1	1	125
Pennsylvania.....	1	1	60	1	23	43	.....	1	.....	.....	.....
South Atlantic division.....	1	1	32	.....	.....	.....	1	.....	1	1	250
Virginia.....	1	1	32	.....	.....	.....	1	.....	1	1	250
North Central division.....	1,110	1,102	180,122	850	66,747	69,083	936	85	971	896	272,286
Illinois.....	34	34	7,374	20	1,089	2,501	32	1	34	32	8,770
Michigan.....	17	17	2,760	13	793	853	17	.....	20	16	4,600
Wisconsin.....	214	213	49,535	177	20,101	20,603	202	2	209	197	61,825
Minnesota.....	354	347	59,204	227	19,414	20,433	308	19	321	270	94,927
Iowa.....	119	119	23,287	101	9,776	9,912	118	.....	122	118	37,680
North Dakota.....	224	224	22,138	196	9,094	9,269	150	43	153	146	36,959
South Dakota.....	132	132	15,004	102	5,268	5,199	99	16	102	98	25,685
Nebraska.....	8	8	338	8	173	165	5	2	5	5	1,000
Kansas.....	8	8	482	6	149	148	5	2	5	5	840
Western division.....	57	56	3,487	42	1,344	1,123	35	16	36	34	9,085
Montana.....	9	8	575	7	334	196	3	5	3	3	500
Idaho.....	9	9	424	5	126	115	7	2	7	7	1,700
Washington.....	30	30	1,980	25	759	697	18	8	19	17	4,700
Oregon.....	7	7	403	5	125	115	6	6	6	1,885
California.....	2	2	105	1	1	1	1	300

LUTHERANS—UNITED NORWEGIAN CHURCH.

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ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	1,177	956	\$3,668,588	167	\$166,203	246	\$651,370	842	995	5,109	43,714
North Atlantic division.....	9	8	112,500	6	35,150	2	7,800	8	12	160	1,132
Maine.....	1	1	15,000	1	150	1	3,800	1	1	18	120
New Hampshire.....	1	1	11,000	1	1,600	1	4,000	4	8	110	143
New York.....	5	5	81,500	4	33,500	1		1	1	10	60
New Jersey.....	1	1	5,000					1	1	3	15
Pennsylvania.....	1										
South Atlantic division.....	1	1	2,500	1	200			1	1	10	70
Virginia.....	1	1	2,500	1	200			1	1	10	70
North Central division.....	1,110	911	3,427,058	144	119,335	233	624,270	785	929	4,713	40,872
Illinois.....	34	32	156,500	8	22,750	9	31,500	32	38	359	3,502
Michigan.....	17	15	60,300	3	1,400	7	10,500	15	16	105	800
Wisconsin.....	214	199	878,450	20	25,810	55	167,045	159	194	1,028	10,742
Minnesota.....	354	287	1,113,275	55	40,790	68	197,300	225	265	1,366	11,502
Iowa.....	119	118	460,500	16	8,700	35	105,300	90	112	761	5,257
North Dakota.....	224	148	466,150	28	13,820	31	62,800	157	176	586	5,014
South Dakota.....	132	102	298,125	14	6,065	23	44,500	95	116	452	3,793
Nebraska.....	8	5	7,000			2	1,800	5	5	23	112
Kansas.....	8	5	6,758			3	3,525	7	7	33	150
Western division.....	57	36	126,530	16	11,518	11	19,300	48	53	226	1,640
Montana.....	9	3	5,200	1	100	2	3,500	5	6	27	168
Idaho.....	9	7	6,700	2	700	1	1,500	9	9	28	234
Washington.....	30	19	81,830	9	7,718	7	13,300	26	30	139	994
Oregon.....	7	6	15,800	4	3,000	1	1,000	6	6	22	168
California.....	2	1	17,000					2	2	10	76

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	1,177	1,167	185,027	900	68,767	70,916	980	102	1,018	939	284,711
Aberdeen.....	26	26	1,655	17	502	445	14	5	14	12	2,300
Atlantic.....	10	9	1,418	8	670	710	9	1	11	9	3,340
Brookings.....	38	38	4,191	17	772	783	33	1	33	33	9,325
Canton.....	43	43	5,736	28	1,896	1,786	37	4	38	32	10,810
Chicago.....	82	32	7,266	18	1,936	2,446	30	1	32	30	8,470
Crookston.....	33	29	2,081	23	958	1,020	22	6	22	21	5,305
Decorah.....	21	21	4,751	19	1,996	2,155	21		22	21	8,125
Des Moines.....	49	49	7,411	43	2,924	3,002	49		50	49	13,685
Eau Claire.....	36	36	8,385	31	3,176	3,416	34		36	34	9,970
Fargo.....	33	33	4,129	29	1,863	1,816	27	4	27	26	7,620
Fergus Falls.....	43	43	5,649	35	2,328	2,326	38	4	38	38	9,710
Fillmore.....	25	25	7,081	16	2,446	2,642	23		25	19	8,300
Grand Forks.....	33	33	6,240	26	2,068	2,147	31	2	31	31	9,125
Hudson.....	80	30	5,721	24	2,458	2,581	27	2	27	26	6,605
Kansas.....	13	13	643	11	231	227	7	4	7	7	1,340
La Crosse.....	36	36	11,173	32	5,004	5,012	35		35	35	13,065
Madison.....	35	35	10,395	32	4,576	4,568	34		37	34	13,130
Michigan.....	12	12	2,189	9	500	590	12		15	11	3,500
Minneapolis.....	13	13	2,896	13	1,203	1,193	13		13	13	3,925
Montevideo.....	24	24	6,488	20	2,332	2,625	22	1	24	22	9,950
Moorhead.....	56	54	11,933	34	3,672	3,619	52	2	52	52	19,355
Pacific.....	29	28	4,568	21	1,504	1,808	27	2	27	26	7,660
Park River.....	28	28	1,831	20	724	670	22	7	23	21	6,185
Puckwana.....	41	41	3,507	33	1,440	1,511	29	5	29	28	6,897
Rice Lake.....	16	16	1,101	16	587	514	10		12	10	2,000
St. Ansgar.....	19	19	2,351	15	580	621	17		17	14	3,280
Scandinavia.....	57	57	13,816	47	5,831	6,273	56		59	56	19,840
Sheyenne.....	50	49	9,619	35	3,466	3,037	48		50	48	13,100
Sioux City.....	106	106	7,402	102	3,505	3,487	56	29	59	56	18,142
Sisseton.....	14	14	2,502	12	1,183	1,102	14		15	13	2,880
Spokane.....	31	31	4,224	31	2,102	2,122	22	3	22	22	5,250
Superior.....	29	28	1,656	22	620	453	13	14	13	13	2,900
Twin Valley.....	16	16	1,961	10	426	511	12	2	12	11	4,315
Windom.....	62	62	6,632	33	1,692	1,785	47	1	48	40	9,797
	38	38	6,370	18	1,530	1,663	37		43	26	11,500

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	1,177	956	\$3,668,588	167	\$166,203	246	\$651,370	842	995	5,109	43,714
Aberdeen	20	15	28,325	2	600	3	3,900	13	14	33	380
Atlantic	10	9	115,000	7	35,850	2	7,800	9	13	170	1,202
Brookings	38	33	102,900	6	2,175	6	16,000	25	29	150	1,046
Canton	43	35	135,350	5	4,285	5	13,500	34	45	203	1,761
Chicago	32	30	150,500	8	22,750	9	31,500	31	37	354	3,467
Crookston	33	23	41,325	5	1,150	7	12,200	17	18	62	487
Decorah	21	21	81,300	1	1,000	7	31,000	14	20	97	801
Des Moines	49	49	158,600	11	4,650	15	37,100	41	46	314	2,005
Eau Claire	36	34	121,000	2	3,200	4	10,500	31	39	244	2,497
Fargo	33	27	96,100	1	150	7	16,200	22	26	97	835
Fergus Falls	43	38	116,500	5	2,320	9	25,500	24	26	141	968
Fillmore	25	19	119,700	3	6,200	9	31,000	13	14	112	945
Grand Forks	33	30	120,800	1	300	7	15,500	28	32	172	1,600
Hudson	30	27	73,450	2	325	8	18,000	23	28	116	1,119
Kansas	13	7	11,258			4	4,525	0	9	45	182
La Crosse	36	35	101,750	3	1,380	10	28,300	27	28	158	1,734
Madison	35	33	210,400	3	1,850	13	47,450	18	30	136	1,742
Michigan	12	11	37,300	2	1,000	5	6,000	11	11	47	490
Milwaukee	13	13	109,400	1	6,500	5	16,500	12	16	114	1,075
Minneapolis	24	22	136,200	3	11,300	9	42,500	9	11	108	918
Montevideo	56	52	203,700	10	4,020	11	29,700	31	50	247	1,723
Moorhead	29	27	82,100	6	2,840	6	11,500	18	21	99	1,178
Pacific	23	23	101,980	11	9,018	6	10,200	24	27	132	993
Park River	41	30	82,000	8	3,020	6	12,100	27	35	105	865
Puckwanna	16	10	20,900			4	4,000	14	15	33	291
Rice Lake	19	16	34,400	2	1,280	2	3,500	13	13	64	465
St. Ansgar	57	56	226,600	5	3,300	12	33,400	43	53	319	2,838
Scandinavia	50	47	165,550	8	5,175	13	38,295	37	43	215	2,016
Shenandoah	106	56	157,950	18	10,350	10	18,000	70	80	209	1,665
Sioux City	14	14	61,300	1	1,050	4	9,100	11	13	131	808
Sisseton	31	22	56,000	4	875	5	9,100	22	29	94	869
Spokane	20	13	24,600	5	2,500	5	9,100	24	26	94	677
Superior	16	11	98,000	4	11,700	6	19,300	10	16	100	1,345
Twin Valley	62	39	93,250	12	4,090	4	8,600	47	50	161	1,552
Windom	38	29	101,250	2	1,020	8	20,500	28	32	137	1,205

EVANGELICAL LUTHERAN JOINT SYNOD OF OHIO AND OTHER STATES.

HISTORY.

At a meeting of the Ministerium of Pennsylvania in 1804, a plan was presented which provided for traveling missionaries to meet the needs of the rapidly growing western communities. Three such missionaries were appointed, who covered a great extent of territory and laid the foundations of synods in Ohio, Tennessee, Virginia, and North Carolina. As a result of the work in Ohio, eight pastors, members of the Ministerium of Pennsylvania who were engaged in missionary work in western Pennsylvania and eastern Ohio, met together with three lay delegates, in October, 1812, in Washington county, Pa., and organized a special conference of the general body with which they were connected. They applied for and received an honorable dismissal from the Ministerium of Pennsylvania, and having thus become independent, they reorganized at a convention held in September, 1818, at Somerset, Ohio, under the name of the General Conference of Evangelical Lutheran Ministers of Ohio and Adjacent States. In 1825 a more strictly ecclesiastical title was adopted, namely, the Evangelical Lutheran Synod of Ohio and Adjacent States.

The new synod was cordially invited to participate in the formation of the General Synod, but representatives from it, though expected, failed to attend. Subsequently delegates did attend, but the synod, declining to become identified with the General Synod, remained independent. In the year 1831, on grounds wholly of a practical nature, it was divided into two districts, Eastern and Western, to which a third, the First English, was added in 1836.

The general body was incorporated by a special act of the Ohio legislature in 1847, and continued to extend its borders until it now includes 10 districts in the United States, together with a district in Canada, centered at Winnipeg. In the doctrinal discussions of its early years several small synods were formed from it, some of which entered the General Synod. In 1872 it participated in the formation of the Synodical Conference, without, however, losing its independent character, inasmuch as that Conference is a union of synods for the preservation and propagation of doctrine and faith rather than for cooperation in the work and government of the church. When the Missouri Synod and some other members of the Synodical Conference adopted the Calvinistic doctrine of predestina-

tion in 1881, the Joint Synod of Ohio severed its relations with them, and since then has had no formal connection with other Lutheran organizations. In 1896 it was reorganized under the name of the Evangelical Lutheran Joint Synod of Ohio and Other States, and at that time became a representative body. While maintaining its independence, it has cultivated a spirit of fellowship toward all cognate bodies which in good faith subscribe to the Confessions of the Lutheran Church. Of late years it has grown rapidly through extension of its home missionary work. From its early history the Joint Synod of Ohio has been a German-English organization. While in some districts English has been the predominant language, and in others German, both are more or less used in all, and at the conventions they are by statute placed on an equal footing.

DOCTRINE.

The doctrinal basis of the synod, from the time of its early organization until 1847, was Luther's Catechism and the Augsburg Confession. Since that year an unreserved subscription to the Confessions of the Lutheran Church in their entirety has been the condition of membership in its ministry; and all candidates for the ministry and for theological professorships are required to accept the faith as set forth in the Book of Concord as a correct exposition of the teachings of the Bible. It is thus in general accord with the more conservative Lutheran synods, standing between the General Council and the Synodical Conference.

POLITY.

In polity the synod is both congregational and presbyterian. It is congregational in that the individual congregation is considered the highest judicatory in the affairs of the church, the district synod and the general synod having authority only in such matters as are intrusted to them by the congregations. In all the constitutions setting forth synodical rights and duties, this sovereignty of the congregations is jealously guarded. The polity is presbyterian in that the decision of the district synod and the general synod is final in all questions referred to them. The system of delegation to the general synod is as follows: Ten parishes, including their pastors, constitute an electoral precinct, which is entitled to one clerical and one lay delegate; besides these, all theological professors, the presidents and deans of educational institutions, and the chairmen of the different directory boards attend the meetings as advisory members without the right to vote. The district synods meet annually; the general synod biennially.

WORK.

The home mission work is under the care of a general missionary committee organized in 1884, and is carried on largely among the immigrant Germans. The report for 1906 shows 76 missionaries, working

in about 20 states of the Union, and contributions amounting to \$25,000.

The foreign missionary work is carried on in conjunction with the Herrmannsburg Missionary Society of Hanover, Germany, which labors in Africa and India, and for this work the synod contributes \$6,600 annually.

In 1906 the synod owned and controlled 4 schools of higher learning located in Ohio, Minnesota, and North Carolina. Of these, 3 had collegiate or academic and theological departments and 1 was a normal school. The total attendance was 408, the appropriations for their support, aside from revenues from tuition, endowment funds, etc., \$22,000, and the total property value, including endowments amounting to \$140,400, was \$365,400. The synod also had 261 parochial schools with an attendance of 9,785 pupils.

Two homes for orphans and aged people were maintained, providing accommodations for 103 inmates, at an annual cost to the synod of \$10,000. The property is valued at \$75,000. There is also a Board of Aid for the support of disabled ministers and teachers and their families, for which about \$4,000 is contributed annually.

The Book Concern of the synod, with a plant valued at \$125,000, is located in Columbus, Ohio. Besides general literature, it publishes 2 theological monthlies, 2 church weeklies, and 4 papers for the young, all except the theological magazines being on a paying basis.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 772 organizations, in 10 districts, located in 29 states, the territory of New Mexico, and the District of Columbia. Of these, 587 are in the North Central division, Ohio leading with 227.

The total number of communicants reported is 123,408; of these, as shown by the returns for 702 organizations, about 46 per cent are males and 54 per cent females. According to the statistics, the denomination has 712 church edifices; a seating capacity for church edifices of 199,797, as reported by 675 organizations; church property valued at \$3,606,285, against which there appears an indebtedness of \$333,580; halls, etc., used for worship by 53 organizations; and 378 parsonages valued at \$746,264. The Sunday schools, as reported by 601 organizations, number 624, with 4,395 officers and teachers and 47,609 scholars.

The number of ministers connected with the denomination is 547.

As compared with the report for 1890, these figures show an increase of 351 organizations, 53,903 communicants, and \$1,967,198 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 190

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reports.
Total for denomination.....	772	772	123,408	702	49,290	58,688	693	53	712	675	199,7
North Atlantic division.....	43	43	8,343	40	3,434	4,400	42	1	43	42	13,7
New York.....	2	2	290	2	139	151	2	.....	2	2	4
Pennsylvania.....	41	41	8,053	38	3,295	4,309	40	1	41	40	13 2
South Atlantic division.....	56	56	6,363	53	2,622	3,566	54	2	54	54	16,5
Delaware.....	1	1	28	1	15	13	1	.....	1	1	1
Maryland.....	22	22	3,254	20	1,318	1,786	22	.....	22	22	5,7
District of Columbia.....	2	2	468	2	194	274	2	.....	2	2	5
Virginia.....	5	5	180	4	80	75	4	1	4	4	1,0
West Virginia.....	14	14	1,540	14	620	920	13	1	13	13	4,5
North Carolina.....	12	12	893	12	395	498	12	.....	12	12	4,4
North Central division.....	587	587	102,652	527	40,525	47,652	536	35	552	522	159,2
Ohio.....	227	227	45,937	212	18,057	22,041	223	3	228	211	75,0
Indiana.....	46	46	8,310	44	2,977	3,556	45	.....	46	45	14,0
Illinois.....	22	22	5,651	20	2,153	2,348	21	1	22	21	7,7
Michigan.....	30	30	9,702	26	4,060	4,908	30	.....	32	28	11,4
Wisconsin.....	92	92	15,471	64	5,162	5,733	82	2	87	82	22,9
Minnesota.....	67	67	9,656	61	4,282	4,507	63	1	64	63	14,1
Iowa.....	22	22	2,043	21	1,131	1,112	18	2	18	18	4,2
Missouri.....	2	2	195	2	80	115	2	.....	2	2	5
North Dakota.....	40	40	2,269	40	1,207	1,062	22	18	22	22	3,3
South Dakota.....	13	13	838	11	395	411	11	2	11	11	1,7
Nebraska.....	10	10	1,259	10	645	614	10	.....	10	10	2,4
Kansas.....	16	16	721	16	376	345	9	6	10	9	1,6
South Central division.....	24	24	2,156	24	1,003	1,153	15	7	15	15	3,2
Kentucky.....	4	4	139	4	68	71	2	.....	2	2	3
Tennessee.....	1	1	45	1	15	30	1	.....	1	1	2
Alabama.....	1	1	36	1	15	21	.....	1	.....	.....	.....
Louisiana.....	2	2	540	2	233	307	2	.....	2	2	4
Oklahoma ¹	2	2	59	2	31	28	1	1	1	1	.....
Texas.....	14	14	1,337	14	641	696	9	5	9	9	2,1
Western division.....	62	62	3,894	58	1,706	1,857	46	8	48	42	6,9
Idaho.....	4	4	292	4	148	144	4	.....	5	4	7
Colorado.....	6	6	425	6	223	202	5	1	5	5	6
New Mexico.....	1	1	41	1	17	24	.....	.....	.....	.....	.....
Washington.....	41	41	2,545	39	1,099	1,219	28	7	20	25	4,3
Oregon.....	10	10	591	8	210	268	9	.....	9	8	1,3

¹Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	772	694	\$3,606,285	102	\$333,580	378	\$746,264	601	624	4,395	47,609
North Atlantic division.....	43	42	436,950	16	53,227	20	68,000	34	38	317	3,621
New York.....	2	2	14,000	2	6,450	1	3,000	2	2	10	101
Pennsylvania.....	41	40	422,950	14	46,777	19	65,000	32	36	307	3,520
South Atlantic division.....	56	54	277,455	15	49,955	20	39,350	41	43	408	4,219
Delaware.....	1	1	1,600	1	1,450	1	1,450	1	1	8	27
Maryland.....	22	22	137,130	10	33,650	9	17,950	20	20	250	2,047
District of Columbia.....	2	2	43,000	2	14,700	2	1,800	2	2	24	227
Virginia.....	5	4	4,000	1	75	5	16,000	9	11	76	135
West Virginia.....	14	13	80,800	1	80	4	3,600	7	7	35	707
North Carolina.....	12	12	10,925	1	80	4	3,600	7	7	35	476
North Central division.....	587	538	2,760,730	131	205,988	310	601,704	457	471	3,449	37,235
Ohio.....	227	224	1,542,220	37	52,655	119	269,350	208	215	2,266	22,059
Indiana.....	46	46	250,800	8	33,150	31	68,414	41	41	270	3,187
Illinois.....	22	21	128,200	6	19,800	16	24,950	10	17	62	1,473
Michigan.....	30	30	202,625	15	46,125	24	50,450	28	28	190	3,029
Wisconsin.....	92	82	283,425	24	28,563	41	71,700	56	56	216	3,133
Minnesota.....	67	64	174,790	18	15,820	40	67,200	39	42	157	1,783
Iowa.....	22	18	67,000	8	3,150	14	20,300	21	22	79	72
Missouri.....	2	2	19,000	1	2,500	2	4,500	1	1	45	480
North Dakota.....	40	21	33,570	11	3,125	6	7,800	19	21	24	270
South Dakota.....	13	11	17,100	2	1,100	5	5,200	9	9	37	401
Nebraska.....	10	10	32,800	1	100	6	5,600	9	9	61	566
Kansas.....	16	9	19,200	1	100	6	6,400	10	10	61	566
South Central division.....	24	15	42,300	5	5,133	8	10,400	19	19	85	896
Kentucky.....	4	2	3,000	1	383	1	1,000	1	1	8	35
Tennessee.....	1	1	1,500	1	383	1	1,000	1	1	3	50
Alabama.....	1	1	1,500	1	383	1	1,000	1	1	3	12
Louisiana.....	2	2	13,000	1	300	1	3,000	2	2	33	345
Oklahoma.....	2	1	1,600	1	300	1	800	1	1	3	24
Texas.....	14	9	23,200	3	4,450	5	5,600	13	13	37	430
Western division.....	62	45	88,850	25	19,277	20	26,750	50	53	136	1,638
Idaho.....	4	4	6,250	2	450	3	1,650	3	3	5	71
Colorado.....	6	5	11,350	5	1,597	1	1,500	4	4	17	190
New Mexico.....	1	1	1,500	1	1,500	1	1,500	1	1	3	80
Washington.....	41	27	53,900	13	13,330	12	17,000	33	35	91	1,094
Oregon.....	10	9	17,350	5	3,900	4	6,000	9	10	20	253

*Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	772	772	123,408	702	49,290	58,688	693	53	712	675	190,797
Concordia.....	52	52	5,219	49	2,157	2,887	51	1	51	51	14,850
Eastern.....	59	59	11,667	56	4,870	6,348	57	2	59	57	19,109
English.....	102	102	14,289	97	5,619	7,520	99	2	101	93	29,520
Kansas and Nebraska.....	36	36	2,635	36	1,341	1,294	26	8	27	26	5,130
Minnesota.....	149	149	15,816	135	7,080	7,154	120	23	122	120	24,396
Northern.....	103	103	29,702	91	11,611	13,954	102	1	106	96	37,896
Texas.....	17	17	1,913	17	889	1,024	11	6	11	11	2,596
Washington.....	55	55	3,428	51	1,466	1,631	41	7	43	37	6,375
Western.....	92	92	10,518	89	7,195	8,968	89	3	90	87	29,735
Wisconsin.....	107	107	22,221	81	7,162	7,899	97	3	102	97	30,190

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	772	694	\$3,606,285	192	\$333,580	378	\$746,264	601	624	4,395	47,609
Concordia.....	52	51	172,955	15	48,338	16	21,350	38	40	349	3,728
Eastern.....	59	57	581,350	16	28,550	31	98,200	47	50	418	4,598
English.....	102	99	518,350	19	60,677	37	70,750	95	97	1,088	10,185
Kansas and Nebraska.....	36	26	78,950	8	4,497	14	17,200	26	26	128	1,283
Minnesota.....	149	120	292,300	42	24,920	69	102,350	91	97	313	3,380
Northern.....	103	103	850,395	29	74,175	75	186,564	95	101	900	10,295
Texas.....	17	11	36,200	3	4,450	6	8,600	16	16	71	787
Washington.....	55	40	77,500	20	17,680	19	25,250	45	48	116	1,418
Western.....	82	90	559,200	11	11,655	56	113,900	80	80	680	7,094
Wisconsin.....	107	97	439,025	29	58,638	55	102,100	68	69	332	4,371

LUTHERAN SYNOD OF BUFFALO.

HISTORY.

Among the Lutherans who withdrew from the State Church of Prussia after the attempt to unite the Lutheran and the Reformed bodies was a company called "Old Lutherans," or "Separatists," under the leadership of the Rev. John A. A. Grabau, pastor of St. Andrew's Church, at Erfurt. He had been deposed from office and imprisoned for a year on account of his decided opposition to the union, and this, together with the general conditions of the time, led the company to apply to King Frederick William III for permission to emigrate to America. This was granted, and they arrived in New York in 1839, and the majority settled in the city of Buffalo and its neighborhood. As the number of churches increased, Grabau, with three other pastors, organized, in 1845, the Buffalo Synod, or "Synod of the Lutheran Church emigrated from Prussia."

For a time the synod was in conflict with other Lutheran synods, particularly the Synod of Missouri, Ohio, and Other States¹ on the subjects of doctrine, the church, the ministry, and ordination. As a consequence of this discussion, a number of ministers and congregations of the Buffalo Synod withdrew in 1866. Some of them joined the Missouri Synod; others remained separate for a time, then gradually entered other synods. Those who remained faithful to the principles adopted by the Synod of Buffalo at its organization henceforth continued their denominational work under great difficulties.

DOCTRINE AND POLITY.

The doctrinal basis of the synod is that of the Lutheran Church of the sixteenth century, and its chief object from the beginning has been the maintenance of pure doctrine. It receives officially and unqualifiedly all the doctrinal symbols of the Evangelical Lutheran Church in their entirety. In worship it is

liturgical, and although uniformity is not prescribed, it is generally observed.

In polity the synod is in accord with other Lutheran bodies. The individual congregations administer their own affairs through the agency of a church council and in congregational meetings. Matters that can not be adjusted there are brought before the ministerium, or conference, and finally before the synod. The church emphasizes discipline, and excommunicates those who are impenitent after they have been found guilty of misconduct or of breach of church regulations. It is especially strict in forbidding membership in secret societies.

WORK.

The home missionary work of the synod is directed to the aiding of poor churches. In 1906 there were 4 churches aided, at an expense of \$580. The foreign missionary work consists in assisting the mission of the Hanover Lutheran Free Church in South Africa, and the amount contributed during the year for this purpose was \$650.

The synod has its own theological school, the Martin Luther Seminary at Buffalo, which in 1906 had 4 instructors, 12 students, and property valued at \$35,000. The amount contributed by the congregations for its support was \$2,000. There were 18 parochial schools with 800 pupils. In these schools the pastors instruct the children when the congregation is unable to support teachers. A fund of \$5,200 is maintained for the benefit of the widows of ministers and teachers. The congregations contribute also to the support of the St. John Orphan Asylum and the Lutheran Church Home for the Aged, both at Buffalo.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these

¹ See Synodical Conference, page 358.

tables, the denomination has 33 organizations, located in 5 states, the largest number in any one state being 16 in New York.

The total number of communicants reported is 5,270; of these, as shown by the returns for 29 organizations, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 34 church edifices; a seating capacity for church edifices of 8,759; church property valued at \$130,000,

against which there appears an indebtedness of \$10,314; and 20 parsonages valued at \$36,400. There are 14 Sunday schools reported, with 58 officers and teachers and 626 scholars.

The number of ministers connected with the denomination is 27.

As compared with the report for 1890, these figures show an increase of 6 organizations, 1,028 communicants, and \$45,590 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	33	33	5,270	29	2,276	2,530	33	.....	34	33	8,759
North Atlantic division.....	16	16	2,699	15	1,264	1,395	16	.....	17	16	3,899
New York.....	16	16	2,699	15	1,264	1,395	16	.....	17	16	3,899
North Central division.....	17	17	2,571	14	1,012	1,135	17	.....	17	17	4,860
Illinois.....	2	2	194	2	93	101	2	.....	2	2	475
Michigan.....	5	5	700	2	135	141	5	.....	5	5	1,775
Wisconsin.....	7	7	1,309	7	591	718	7	.....	7	7	1,910
Minnesota.....	3	3	368	3	193	175	3	.....	3	3	700

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	33	32	\$130,000	10	\$10,314	20	\$36,400	13	14	58	626
North Atlantic division.....	16	15	63,200	3	1,200	8	18,300	7	7	35	383
New York.....	16	15	63,200	3	1,200	8	18,300	7	7	35	383
North Central division.....	17	17	66,800	7	9,114	12	18,100	6	7	23	243
Illinois.....	2	2	4,900	.....	4,700	1	1,500	3	4	14	133
Michigan.....	5	5	21,000	4	4,414	3	3,900	2	2	8	102
Wisconsin.....	7	7	31,100	.....	.....	6	10,200	1	1	1	8
Minnesota.....	3	3	9,800	.....	.....	2	2,500	.....	.....	.....	.....

HAUGE'S NORWEGIAN EVANGELICAL LUTHERAN SYNOD.

HISTORY.

Toward the close of the eighteenth century there was a great religious awakening in Norway, largely the result of the work of a layman, Hans Nielsen Hauge (born 1771), sometimes called "The Reformer of Norway." He was not a dissenter from the Lutheran State Church, but, recognizing the gradual decline of spiritual life, felt called upon to preach. For about nine years he worked as an itinerant lay preacher, and though he encountered strong opposition on every hand, he also achieved marked success. His followers, called "Vakte" (awakened), or Haugeans, included a

large number of lay preachers. A considerable element of this community was found in the Norwegian immigration to the United States, and among the lay preachers was Elling Eielsen, who became a popular preacher among the immigrants. Under his leadership was organized, in 1846, the Evangelical Lutheran Church of America, and he was elected its president.

With the growth of this synod there appeared an increase of liberal sentiments and a desire to change some of the more rigid features of the constitution. Accordingly a revision was adopted in 1875, and approved by a majority of the churches in 1876. The name chosen by the reorganized body was "Hauge's Norwe-

gian Evangelical Lutheran Synod." A minority, however, led by Eielsen, retained the old constitution, and a separate organization.¹

DOCTRINE AND POLITY.

In doctrine the synod accepts the ecumenical creeds, the Augsburg Confession, and Luther's Smaller Catechism. Pontoppidan's epitome is accepted and recognized as a true development of the five parts of Luther's Smaller Catechism and of the fundamental teachings of the synod.

In polity the synod rests on the sovereignty of the individual congregations, each of which elects only one or two delegates to the synod's meeting. These elected delegates, together with the pastors, constitute the synodical conference, in which the individual congregations vest the judicial and executive authority. The synod is divided into nine districts, each having a president whose duty it is to oversee the district and render a yearly report to the presidents of the synod, who again report to the synod. Laymen are privileged to participate in the public services, which are generally of a liturgical character. Pastors are ordained and churches are dedicated by the president of the synod, who has general oversight of the entire work of the churches.

WORK.

The home missionary work of the synod is under the care of the Home Mission Board, and extends over the entire western part of the United States. Some of the congregations are found in the larger cities, but most of them are located in the newly settled districts of the Western states, on Indian reservations, and in Canada. The special work of the board has been to help the new settlers to organize congregations and to supply them with pastors. The report for 1906 shows 50 agents employed, including 25 pastors of home mission parishes and 25 itinerant lay preachers, 60 churches aided, and contributions amounting to \$8,584.

For some years the synod contributed to the foreign missionary work of the State Church in Norway, but in 1891 it established its own mission in China and sent out 3 missionaries. The work has grown until in 1906 there were 4 stations, occupied by 16 missionaries and 65 native helpers; 15 churches with 284 members; 30 schools with 854 students; 2 hospitals and dispensaries, treating 1,000 patients; and 2 orphanages with 30 inmates. The total income for the work was \$27,000, and the value of property

is estimated at \$13,000. Through independent societies, the synod also helps to support missions in Madagascar and India and among the Jews.

The synod maintains a college in Iowa, and a seminary, with preparatory and theological departments in Minnesota, which in 1906 together had 254 students and 223 parochial schools with 4,601 pupils. Contributions to the educational work amounted to \$32,000, and the property was valued at \$156,000. During the period from 1902 to 1905 the synod erected new school buildings and repaired old ones at a cost of about \$85,000.

An orphans' home in South Dakota, with about 100 inmates and property valued at \$35,000, is conducted by the synod at an annual cost of \$5,000. There is also a fund of \$27,880 for another home in Minnesota, and the synod gives considerable aid to other independent institutions, as the Deaconess Institute in Minneapolis, an orphans' home in Chicago, and a hospital at Madison, Minn.

The young people have organized 81 societies, with a membership of about 2,000, mostly connected with the Luther League.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the reports of the individual church organizations, are given in the following tables and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 272 organizations in 9 districts, located in 15 states. Of these, all but 3 are in the North Central division, the largest number, 89, being in Minnesota, and the next largest, 66, in North Dakota.

The total number of communicants reported for 1906 was 33,268; of these, as shown by the returns for 1906, about 48 per cent are males and 52 per cent females. According to the statistics, the denomination has 226 church edifices; a seating capacity for church edifices of 57,426, as reported by 205 organizations; church property valued at \$682,135, against which there appears an indebtedness of \$55,205; halls, etc., used for worship by 194 organizations; and 51 parsonages valued at \$103,000. The Sunday schools, as reported by 194 organizations, had a total number 218, with 1,101 officers and teachers and 8,995 scholars.

The number of ministers connected with the denomination is 122.

As compared with the report for 1890, these figures show an increase of 97 organizations, 18,538 communicants, and \$467,740 in the value of church property.

¹ See Evangelical Lutheran Church in America, Eielsen's Synod, page 374.

LUTHERANS—HAUGE'S NORWEGIAN SYNOD.

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ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	272	265	33,268	194	11,314	12,179	218	22	226	205	57,426
North Central division.....	269	262	33,090	191	11,229	12,086	215	22	223	202	56,736
Illinois.....	13	12	2,547	9	585	780	13	.....	14	13	4,075
Michigan.....	2	2	225	1	93	87	2	.....	2	2	450
Wisconsin.....	24	24	3,047	18	1,126	1,100	23	1	24	23	6,545
Minnesota.....	89	89	12,857	63	4,436	4,631	73	3	76	68	19,436
Iowa.....	30	30	5,523	20	1,886	2,157	26	3	27	22	7,525
North Dakota.....	66	60	4,721	41	1,454	1,701	41	9	41	38	8,495
South Dakota.....	38	38	3,539	32	1,341	1,307	32	4	34	31	9,150
Nebraska.....	4	4	532	4	262	270	4	.....	4	4	850
Kansas.....	3	3	99	3	46	53	1	2	1	1	200
Western division.....	3	3	178	3	85	93	3	.....	3	3	700
Idaho.....	1	1	64	1	35	29	1	.....	1	1	200
Washington.....	1	1	60	1	28	32	1	.....	1	1	200
California.....	1	1	54	1	22	32	1	.....	1	1	300

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	272	222	\$682,135	54	\$56,205	51	\$103,149	194	218	1,101	8,995
North Central division.....	269	219	676,935	53	55,005	51	103,149	191	215	1,092	8,930
Illinois.....	13	13	103,050	6	20,300	4	17,500	12	12	166	2,055
Michigan.....	2	2	5,500	2	1,030	.....	.....	2	2	16	92
Wisconsin.....	24	23	75,400	8	9,000	7	10,449	17	20	87	711
Minnesota.....	89	75	216,000	19	16,525	16	38,950	70	78	370	3,012
Iowa.....	30	28	73,200	2	2,000	6	6,400	27	29	184	1,265
North Dakota.....	66	43	104,385	10	4,650	9	14,250	35	43	144	938
South Dakota.....	38	32	89,300	6	1,500	6	11,900	26	29	110	750
Nebraska.....	4	4	9,300	.....	.....	2	2,800	2	2	15	107
Kansas.....	3	1	800	.....	.....	1	900	.....	.....	.....	.....
Western division.....	3	3	5,200	1	200	.....	.....	3	3	9	65
Idaho.....	1	1	1,000	1	200	.....	.....	1	1	3	20
Washington.....	1	1	1,200	.....	.....	.....	.....	1	1	2	15
California.....	1	1	3,000	.....	.....	.....	.....	1	1	4	30

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	272	265	33,268	194	11,314	12,179	218	22	226	205	57,426
Ada.....	40	40	2,900	26	914	998	29	1	29	24	4,410
Chicago.....	27	26	3,983	20	1,214	1,412	26	1	28	26	8,090
Grand Forks.....	33	33	3,182	25	998	1,189	27	1	27	25	5,795
Iowa.....	42	42	7,559	29	2,505	2,864	36	5	36	32	10,250
Madison.....	32	32	5,339	27	1,888	1,871	28	2	30	27	8,576
Red Wing.....	31	31	5,158	23	2,038	1,937	28	1	29	28	8,860
South Dakota.....	30	30	3,330	25	1,216	1,303	26	3	29	28	7,875
Turtle Mountain.....	34	28	1,639	16	456	512	15	8	15	14	2,900
Western.....	3	3	178	3	85	93	3	.....	3	3	700

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	272	222	\$682,135	54	\$55,205	51	\$103,149	194	218	1,101	8,995
Ada.....	40	31	53,800	9	3,950	2	4,150	32	32	102	802
Chicago.....	27	20	152,150	10	28,230	7	21,949	22	24	241	2,597
Grand Forks.....	33	28	83,635	6	3,250	6	10,600	20	25	99	627
Iowa.....	42	30	90,300	1	1,000	10	12,300	37	37	204	1,635
Madison.....	32	28	70,700	4	1,225	4	10,400	17	22	98	743
Red Wing.....	31	28	111,000	13	13,350	12	20,800	24	28	160	1,196
South Dakota.....	30	26	89,600	6	2,600	7	13,300	23	28	140	979
Turtle Mountain.....	34	10	25,750	4	1,400	3	3,650	16	19	48	351
Western.....	3	3	5,200	1	200			3	3	9	65

EVANGELICAL LUTHERAN CHURCH IN AMERICA, EIELSEN'S SYNOD.

HISTORY.

The first Norwegian colony in America was founded at Rochester, N. Y., in October, 1825, as the outcome of the efforts of a Norwegian immigrant, Kling Petersen, who arrived in America in 1821, and the first one in the West was established on Fox river, in Illinois, in 1834-1837. The great movement of Norwegian immigration did not begin until some years later, and these scattered communities, destitute of pastoral care, suffered much from lack of church organization. The first attempt to gather them into churches was made by some lay preachers who had been connected with the revival movement of preceding years initiated in Norway by Hans Nielsen Hauge.¹ Among them was Elling Eielsen, who landed in 1839 and was ordained in October, 1843, by the Rev. F. A. Hoffman, a German Lutheran pastor near Chicago.

Three years later he and representatives from the other congregations held a conference on Jefferson Prairie, in Wisconsin, and organized the Evangelical Lutheran Church in America, Eielsen's Synod, the first Norwegian Lutheran synod in this country. As immigration increased, the Norwegian Synod was organized in 1853, while many immigrants joined the Franckean Synod, the Scandinavian Augustana Synod, and the Danish Norwegian Conference. The growth of Eielsen's Synod was thus comparatively slow, partly, it was claimed, because of its insistence upon proof of conversion for admission to membership. Later, discussions arose in the synod over doctrinal questions, some of the clergy being in favor of admitting to church membership any applicant who accepted the Christian faith unconditionally and led a moral life. At the annual meeting in June, 1875, a revised constitution along these lines was presented. The next year it was adopted by a large majority, and the name was changed to Hauge's Norwegian Evangelical

Lutheran Synod. The new constitution was ratified by a majority of the individual congregations, but a few ministers, among them Eielsen, together with a small number of the congregations, clung to the old organization with its constitution and name. Eielsen, who had been the president of the first synod, was re-elected president of the small synod after the separation, and held the office until his death in 1883. The growth of the synod has been very slow since 1876.

DOCTRINE AND POLITY.

In doctrine Eielsen's Synod is in accord with the "pure Lutheran faith and doctrine as derived from the Bible, the Word of God, together with the Apostles' Creed and the Augsburg Confession."

In polity the synod is in accord with other Lutheran bodies. Individual congregations conduct their own affairs, elect officers and teachers, and call ministers. The synod meets annually, and all male members of the church have a right to vote and take part in its meetings. The synod acts through a board of trustees and a church council, each composed of seven members. The council superintends the doctrine and discipline of the church and the deportment of its members, especially ministers, officers, and teachers. The trustees have general care of the temporal affairs. The synod also has fall and winter conferences, which, however, have only advisory powers. In case any congregation is too small or too poor to support a minister, ministers or itinerant preachers are sent to it by the synod.

WORK.

The missionary work of the synod is under the superintendence of the church council, with the aid of the Home Mission Board. In addition to work among new settlements, an Indian mission is maintained in Wisconsin. During 1906 it employed 1 missionary, and the total amount raised for both de-

¹ See Hauge's Norwegian Evangelical Lutheran Synod, page 371.

partments was \$827. No foreign missionary work is done, although individual congregations contribute to work in China, in India, and among the Jews.

For the education of the children, 10 parochial schools are supported by individual congregations, which report 5 teachers and 325 pupils.

An old folks' home is maintained in Minnesota, with 6 inmates, for which \$2,500 to \$3,000 was contributed in 1906. The value of the property is estimated at \$3,500.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these

tables, the denomination has 26 organizations, located in 5 states, the largest number in any one state being 10 in Minnesota.

The total number of communicants reported is 1,013; of these, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 6 church edifices with a seating capacity of 1,200; church property valued at \$15,900, against which there appears an indebtedness of \$50; halls, etc., used for worship by 20 organizations; and 1 parsonage valued at \$1,500. There are 6 Sunday schools reported, with 13 officers and teachers and 112 scholars.

The number of ministers connected with the denomination is 6.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	26	26	1,013	26	478	535	6	20	6	6	1,200
North Central division.....	26	26	1,013	26	478	535	6	20	6	6	1,200
Wisconsin.....	4	4	128	4	60	68	2	4	2	2	400
Minnesota.....	10	10	285	10	125	160	2	8	2	2	350
Iowa.....	6	6	335	6	163	172	2	2	2	2	450
North Dakota.....	2	2	24	2	14	10	2	2	2	2	450
South Dakota.....	4	4	241	4	116	125	2	2	2	2	450

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	26	6	\$15,900	1	\$50	1	\$1,500	6	6	13	112
North Central division.....	26	6	15,900	1	50	1	1,500	6	6	13	112
Wisconsin.....	4	2	2,900	1	50	1	1,500	2	2	3	22
Minnesota.....	10	2	2,900	1	50	1	1,500	2	2	3	35
Iowa.....	6	2	6,000	1	50	1	1,500	2	2	7	55
North Dakota.....	2	2	7,000	1	50	1	1,500	2	2	7	55
South Dakota.....	4	2	7,000	1	50	1	1,500	2	2	7	55

GERMAN EVANGELICAL LUTHERAN SYNOD OF TEXAS.

HISTORY.

With the increase of Lutheran immigration there was a corresponding development of activity on the part of the different synods in reaching the newcomers. The Pittsburg Synod, organized in 1845, was especially prominent in this respect, and one of its members, the Reverend Doctor Passavant, with his periodical, the Missionary, was a leader in the movement. In 1851

the Rev. C. Braun and eight other ministers who had come from the school at St. Chrischona, near Basel, Switzerland, went to Texas, where they soon afterwards organized the Synod of Texas. In 1853 the new synod, at the request of Doctor Passavant, joined the General Synod, but, not being altogether satisfied with its relations, transferred its membership to the General Council soon after the organization of that body.

Though the greater part of its ministers during these years came from the St. Chrischona school, at times ministers from other Lutheran synods who asked for a charge were cordially received. Largely under the influence of these ministers, an unsuccessful attempt was made between 1870 and 1874 to found a theological school. Then the question arose as to whether it was possible to satisfy the needs of the English speaking churches by ministers from St. Chrischona, and the discussion grew quite earnest. The majority, withdrawing in 1895 from the General Council, became a part of the Synod of Iowa. A small remnant reorganized as an independent synod, under the name "German Evangelical Lutheran Synod of Texas."

The Synod of Texas holds that its prime duty is to take care of the German immigrants, and that for this a perfect knowledge of German is necessary. The English speaking people will easily take care of themselves. Accordingly ministers ought to be able to preach in both German and English, and as a consequence it is claimed that its course in sending young men to St. Chrischona for training meets the immediate needs in the best manner. It recognizes the fact that in time the church will become entirely English speaking, but believes that the development of a loyal American Lutheran church will be hindered rather than helped by any effort to hasten the process.

DOCTRINE AND POLITY.

In doctrine and polity the synod agrees heartily with the General Council.¹ The verbal inspiration of the Bible is emphasized, the conviction being that "no man is entitled to criticize the Bible; on the contrary, the Bible is to criticize man." Recognizing its peculiar relation to the church in Europe, its polity is both consistorial and presbyterial.

¹See General Council of the Evangelical Lutheran Church, page 353.

WORK.

The activities of the synod are identified very closely with those of the General Council. Funds raised for benevolences are sent to the treasurer of the General Council, except such as are needed for the education of young men at St. Chrischona and the support of ministers doing missionary work among the German Lutherans in Texas. The report for 1906 showed 3 missionaries, 3 churches in the home field aided at a cost of \$179, contributions to the foreign work of the General Council amounting to \$104, 2 parochial schools with 52 students, and 1 student at St. Chrischona aided to the amount of \$61. For various other benevolent purposes \$125 was contributed.

There are 9 young people's societies with 159 members, and 11 women's societies with 251 members.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the tables which follow. As shown by these tables, the denomination has 25 organizations, all located in Texas.

The total number of communicants reported is 2,440; of these, as shown by the returns for 23 organizations, about 43 per cent are males and 57 per cent females. According to the statistics, the denomination has 18 church edifices; a seating capacity for church edifices of 2,834; church property valued at \$30,050, against which there appears an indebtedness of \$1,000; halls, etc., used for worship by 5 organizations; and 14 parsonages valued at \$10,850. There are 18 Sunday schools reported, with 57 officers and teachers and 808 scholars.

The number of ministers connected with the denomination is 12.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	25	24	2,440	23	885	1,155	18	5	18	17	2,834
South Central division.....	25	24	2,440	23	885	1,155	18	5	18	17	2,834
Texas.....	25	24	2,440	23	885	1,155	18	5	18	17	2,834

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	25	18	\$30,050	3	\$1,000	14	\$10,850	17	18	57	808
South Central division.....	25	18	30,050	3	1,000	14	10,850	17	18	57	808
Texas.....	25	18	30,050	3	1,000	14	10,850	17	18	57	808

EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES.

HISTORY.

The situation of the Lutheran churches in America appealed strongly to many of the pastors in Europe. Among them none was more interested than the Rev. Wilhelm Löhe, pastor at Neuendettelsau, Bavaria, who had come into relations with the Rev. F. C. D. Wyneken, the leader of the Lutheran community at Fort Wayne, Ind.¹ He entered heartily into Wyneken's plans for the development of the churches, founded a society to carry on missionary work, and began to educate men for the ministry, with a special view to service in America. Coming to realize the impracticability of providing the entire supply of ministers from Europe, he was instrumental in founding a theological seminary at Fort Wayne, and when the scarcity of parochial school teachers menaced the schooling of Lutheran children, he took steps to establish a teachers' seminary. A conference, at Neuendettelsau, with Walther, the leader of the Missouri Synod, led to his cordial endorsement of the organization of that body, and to such cooperation in educational matters that quite a number of the graduates of his school entered that synod.

Among those who came to America under Löhe's auspices was the Rev. G. Grossmann, who established the first Lutheran normal school in North America at Saginaw, Mich., in 1852. When he began his work he was questioned regarding his views as to the doctrines which had been under special discussion between the Missouri Synod and Löhe, and it soon appeared that there was wide divergence between his views and those approved by the synod. Grossmann was supported by another Neuendettelsau pastor, the Rev. J. Deindorfer, and both were disciplined by the local pastor. It became evident that further cooperation was impracticable, and in order to avoid hostilities in the same territory, Grossmann, Deindorfer, a few students, and a small number of the colonists left Saginaw in 1853 and migrated to Iowa. Grossmann established his seminary in Dubuque, while

Deindorfer and the colonists settled at St. Sebald, about 60 miles west of Dubuque. The next year they were joined by two men from Neuendettelsau, and these four organized in August, 1854, the Evangelical Lutheran Synod of Iowa and Other States.

For some years the synod met with difficulties. The two congregations found it impossible to support the seminary, and in 1857 it was removed from Dubuque to St. Sebald, where a part of its support could be raised on a farm. Largely under the influence of two brothers, Sigmund and Gottfried Fritschel, teachers in the seminary, the synod grew, and after ten years it had 39 ministers, 16 in Iowa, 6 in Wisconsin, 4 in Illinois, 2 in Missouri, 4 in Ohio, 5 in Michigan, and 1 each in Kentucky and Dakota. At the time of the Silver Jubilee (1879) the ministers numbered 132, and twenty-five years later the secretary reported 473 pastors, 868 congregations, and 90,598 communicants.

During the early seventies the controversy with the Missouri Synod over the "open questions" was carried on somewhat more bitterly, and factions arose within the Iowa Synod which menaced its existence; but at the meeting of the synod in Madison, Wis., in 1875, a definite platform was adopted which reaffirmed the former position of the synod, and received the approval of the great majority of the ministers and of almost all the churches. Although 20 ministers, together with a few congregations, left the synod, from that time it increased in strength. Its extension over so large a territory soon caused its division into districts, which in 1894 numbered 6. In 1895 the majority of the German Evangelical Lutheran Synod of Texas joined the Iowa Synod as its Texas district, and an eighth district has since been formed on the Pacific coast.

DOCTRINE.

The Iowa Synod has always accepted the canonical books of the Old and New Testaments as the only true rule by which all teachers and doctrines are to be measured and judged, and the whole of the symbolical books of the Lutheran Church, as contained in the

¹ See Evangelical Lutheran Synodical Conference of America, page 358.

Book of Concord of 1580, as the pure and genuine exposition and interpretation of the Divine Word. As a part of the Evangelical Lutheran Church it is therefore willing to have fellowship with all other Lutheran Church bodies which acknowledge the same doctrinal symbols. At the same time the synod acknowledges that there are "open questions"—that is, doctrines which are not articles of faith, and upon which the salvation of men does not depend—and maintains that a difference in such doctrines among teachers of the church should not hinder fellowship of pulpit and of altar. It is not to be understood, however, that the Iowa Synod holds that open questions are doctrines in themselves doubtful and uncertain, and regarding which one could teach what he believes regardless of his acceptance of the Scriptures, but it asserts that difference of opinion regarding open questions is to be tolerated and not made the cause of disrupting the church. Among these open questions it includes: The doctrine that the ministerial office is originally vested in the individual members of the invisible church in their spiritual priesthood and by them individually conferred upon the ministers of the church through their vocation to the holy office; eschatological opinions regarding the millennium; the first resurrection; the conversion of Israel; and the antichrist.

This emphasis upon the recognition of open questions arises from the desire to cultivate church fellowship between all Lutheran churches which accept all the confessions of the church, although they may differ regarding exegetical, historical, and dogmatical questions which do not belong to the fundamental sphere of the articles of faith. On the other hand, the synod opposes all tendencies toward union which disregard the confessions of the church and which demand pulpit and altar fellowship with those who differ as to the fundamental articles of faith.

POLITY.

The ecclesiastical organization of the Iowa Synod is based upon the fundamental principle that the local church, however small, has all the ecclesiastical power that is given to the church "principally and immediately." According to this, the synod has no governmental powers other than those which have been conferred upon it by the individual congregations, and it can assume no more than advisory power in regard to congregational affairs. Among the powers conferred by the congregations upon the synod is the general oversight of the congregations and pastors, and this it exercises by regular visitation. It strenuously enforces whatever in the church order is "juris divini" (of divine law). In regard to the ministry it recognizes no system of license, or of a call to the pastorate for a certain time; but acknowledges, as a rule, only such calls as follow an election on the part of the congregation,

are proposed by the president of the district synod and ratified by him, and are affirmed by ordination and installation on the part of the synod. The annual conventions of the district synods are composed of the pastors as representatives of the ministry, and of one lay delegate from every congregation belonging to the synod. The membership of the general synod, which meets every three years, includes 1 ministerial and 1 lay delegate for every 6 ministers and 6 parishes. A standing committee represents the general synod during the time between its conventions.

WORK.

The home missionary work of the Iowa Synod was carried on for twenty-eight years almost entirely by the personal labors of the pastors, but, as it extended, an organized agency became essential. In 1882 a Board for Home Missionary Work was created, and in 1896 it was decided to form, in addition to the general board, a Board of Home Missions in each district. A Church Extension Fund is also maintained, with a capital of \$8,000, administered by the general home mission board. During 1906 these various boards supported or assisted 65 missionaries, who preached regularly at 160 stations, and the contributions for the work amounted to \$15,082, showing a steady advance from \$7,498, the amount contributed in 1897.

The foreign missionary work of the synod was at first among the American Indians, but the murder of the principal missionary by some Crow Indians in 1860, and the Indian uprising during the civil war stopped this enterprise. Since then contributions for foreign missions have been sent to a number of Lutheran societies, including those of the General Council of the Lutheran Church in America, and of Herrmannsburg and Leipzig in Germany. Since the beginning of foreign missionary work in New Guinea by the Society of Neuendettelsau, a large share of the contributions have been sent to that country. These contributions have shown a steady, though not always uniform, increase, from \$2,996 in 1897 to \$9,721 in 1906.

The educational work of the synod is carried on through a theological school, a college, and a teachers' seminary, all in Iowa; and a preparatory school in Texas, which together in 1906 reported 19 teachers and 223 pupils. The number of parochial schools at that time was 331, attended by 10,942 pupils. In addition to \$21,481 contributed by the churches for educational work, the income from endowments amounted to \$1,197, making a total income of \$22,678. The value of the property was estimated at \$140,450, and the endowment amounted to \$23,410.

The congregations of the synod support 3 orphanages, 2 of which have departments for the care of the aged. These institutions accommodate 218 inmates, at an annual cost of \$17,545, and the estimated

value of the property is \$152,500. The Wartburg Publishing House in Chicago, owned by the synod, has property estimated to be worth \$50,000 and issues 3 periodicals. The support of superannuated ministers and teachers is provided for through a special fund, the contributions to which amounted in 1906 to \$3,827. There are 94 young people's societies with a membership of 3,122. A Mutual Aid Society was organized in 1879, which had a membership in 1906 of 6,176 and a reserve fund amounting to \$83,400. There are also 19 congregational aid societies, with 1,097 members, for rendering assistance in case of sickness or death.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 828 organizations, in 8 districts, located in 17 states. Of these, 720 are in the North Central division. The state having the largest number is Iowa with 171.

The total number of communicants reported is 110,254; of these, as shown by the returns for 797 organizations, about 48 per cent are males and 52 per cent females. According to the statistics, the denomination has 705 church edifices; a seating capacity for church edifices of 162,847, as reported by 658 organizations; church property valued at \$2,327,093, against which there appears an indebtedness of \$116,505; halls, etc., used for worship by 109 organizations; and 406 parsonages valued at \$627,853. The Sunday schools, as reported by 614 organizations, number 640, with 2,449 officers and teachers and 27,642 scholars.

The number of ministers connected with the denomination is 483.

This body was not reported separately in 1890, but was erroneously given as a district synod of the General Council, under the title of the German Synod of Iowa. As compared with the figures given under this head for 1890, there has been an increase of 344 organizations, 61,891 communicants, and \$1,587,262 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	828	828	110,254	797	51,078	54,437	671	109	705	658	162,847
North Central division.....	720	720	94,940	689	43,700	46,510	583	98	612	573	141,517
Ohio.....	36	36	8,020	34	3,624	4,181	34	1	36	34	10,615
Illinois.....	88	88	14,005	86	6,350	6,909	76	9	81	74	19,659
Michigan.....	38	38	6,817	37	3,268	3,389	33	3	36	33	9,475
Wisconsin.....	98	98	15,220	97	6,997	7,873	80	12	81	78	19,884
Minnesota.....	57	57	8,460	54	4,048	4,257	50	5	51	50	12,082
Iowa.....	171	171	23,082	159	10,160	10,825	142	23	162	141	35,403
Missouri.....	17	17	2,137	17	1,074	1,063	15	.....	17	15	3,769
North Dakota.....	68	68	3,717	62	1,798	1,798	42	18	43	42	7,020
South Dakota.....	55	55	4,103	55	2,070	2,033	40	9	40	36	6,765
Nebraska.....	60	60	6,859	56	3,030	2,934	51	7	54	50	12,865
Kansas.....	32	32	2,529	32	1,281	1,248	20	11	21	20	3,980
South Central division.....	95	95	13,493	95	6,448	7,045	76	11	81	73	18,370
Arkansas.....	4	4	194	4	83	111	2	2	2	1	200
Oklahoma ¹	8	8	541	8	274	267	4	2	5	4	900
Texas.....	83	83	12,758	83	6,091	6,667	70	7	74	68	17,270
Western division.....	13	13	1,812	13	930	882	12	.....	12	12	2,960
Colorado.....	6	6	670	6	338	332	5	.....	5	5	960
Washington.....	6	6	892	6	417	475	6	.....	6	6	1,600
Oregon.....	1	1	260	1	175	75	1	.....	1	1	400

¹ Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	828	676	\$2,327,093	140	\$116,505	406	\$627,853	614	640	2,449	27,642
North Central division.....	720	588	2,062,508	123	109,980	354	567,044	520	542	2,110	23,044
Ohio.....	36	34	201,000	9	8,180	21	38,400	29	35	220	2,603
Illinois.....	88	74	329,287	12	20,180	52	97,450	69	70	362	3,787
Michigan.....	38	33	117,950	10	0,900	22	30,800	27	27	106	1,319
Wisconsin.....	98	81	349,843	20	35,485	40	76,400	67	71	280	2,984
Minnesota.....	57	50	148,250	12	8,795	26	42,600	36	37	139	1,521
Iowa.....	171	143	532,535	29	18,947	97	166,344	130	138	609	5,847
Missouri.....	17	15	38,500	2	750	12	14,300	6	6	16	176
North Dakota.....	68	44	70,958	7	2,088	17	23,130	51	51	107	1,362
South Dakota.....	55	41	75,400	5	1,800	19	24,450	38	38	92	977
Nebraska.....	60	51	157,500	8	2,855	35	41,370	48	50	123	1,768
Kansas.....	32	22	41,305	9	4,502	13	11,800	19	19	47	700
South Central division.....	95	76	213,510	13	4,275	47	56,844	82	85	201	3,959
Arkansas.....	4	1	2,000			1	1,000	2	3	12	85
Oklahoma ¹	8	4	7,150	1	500	2	1,560	6	6	8	192
Texas.....	83	71	204,860	12	3,775	44	53,784	74	76	271	3,932
Western division.....	13	12	51,075	4	2,250	5	4,465	12	13	48	639
Colorado.....	6	5	4,775	3	1,150	3	2,765	5	5	16	257
Washington.....	6	6	42,300	1	1,100	2	1,700	6	7	28	332
Oregon.....	1	1	4,000					1	1	4	50

¹ Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	828	828	110,254	797	51,078	54,437	671	109	705	658	162,847
Dakota.....	145	145	10,305	138	5,049	4,995	104	28	105	100	18,580
Eastern.....	74	74	14,837	71	6,892	7,570	67	4	72	67	20,090
Missions.....	7	7	1,142	7	592	550	7	.....	7	7	2,000
Northern.....	165	165	22,861	155	10,273	10,877	135	20	142	134	35,514
Southern.....	116	116	17,800	113	8,000	8,808	103	12	110	100	26,109
Texas.....	83	83	12,758	83	6,091	6,667	70	7	74	68	17,270
Western.....	127	127	12,834	123	6,085	5,854	96	22	104	95	22,484
Wisconsin.....	111	111	17,717	107	8,096	9,116	89	16	91	87	22,800

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	828	676	\$2,327,093	140	\$116,505	406	\$627,853	614	640	2,449	27,642
Dakota.....	145	107	217,918	17	5,331	49	72,180	106	107	242	2,935
Eastern.....	74	67	318,950	19	15,080	43	69,200	59	62	326	3,922
Missions.....	7	7	46,300	1	1,100	2	1,700	7	8	32	382
Northern.....	165	136	448,575	29	18,472	87	140,744	121	127	519	5,113
Southern.....	116	100	441,967	14	20,730	60	129,150	90	92	506	5,010
Texas.....	83	71	204,300	12	3,775	44	53,784	74	76	271	3,682
Western.....	127	98	246,730	23	10,257	66	72,295	85	89	216	3,113
Wisconsin.....	111	90	402,293	25	41,760	46	88,800	75	79	337	3,485

SYNOD FOR THE NORWEGIAN EVANGELICAL LUTHERAN CHURCH IN AMERICA.

HISTORY.

The Norwegian population in the United States during the first half of the nineteenth century was comparatively small. The great majority of the newcomers had been members of the State Church of Norway, and differed from the earlier Norwegian colonists, represented in Hauge's and Eielsen's synods, and who, though in doctrinal accord with the state church, approved the use of laymen as preachers.

The first congregation of adherents of the state church was organized at Muskego, Wis., in September, 1843. Their first pastor was a Dane, the Rev. C. L. Claussen, who came to the settlement to labor as a schoolmaster, and was ordained by a minister of the Buffalo Synod in October of that year. A church edifice was built and dedicated in 1845, the first Norwegian Lutheran Church in America. As the number of congregations and pastors increased, there were various attempts at synodical organization; but it was not until 1853 that 7 clergymen and 42 lay delegates, representing 28 congregations among the Norwegian immigrants in southern Wisconsin, formed the body known as the Synod for the Norwegian Evangelical Lutheran Church in America. The synod grew rapidly and, until 1890, was the largest body of Norwegian churches in the country. In that year the organization of the United Norwegian Lutheran Church left it second in point of membership.

DOCTRINE.

In doctrine the synod recognizes the "Holy Word of God revealed in the canonical books of the Old and New Testaments as the only source and rule of faith and conduct," and accepts the symbolical books or confessions of the State Church of Norway as giving a pure and unadulterated presentation of the doctrines contained in the Scriptures. The Bible, the sacrament of baptism, and the sacrament of the Lord's Supper, are recognized as the channels of grace.

POLITY.

In polity the synod is in accord with other Lutheran bodies, recognizing the sovereignty of the individual congregation. The synod, a triennial body, has only advisory jurisdiction; but for the purpose of closer fellowship and supervision, it is divided into four districts. In each district there is an annual meeting in which each parish is represented by the pastor and one lay delegate from each congregation constituting the parish.

WORK.

In view of the great immigration from Norway, as well as the migration from the older Norwegian centers in America into new sections of the country, the synod has directed its missionary energies chiefly to the work of supplying the spiritual needs of the Norwegian population by gathering them into congregations, and has done this principally through the home mission boards of the four districts. It conducts a seamen's mission at San Francisco, and contributes to similar enterprises in Brooklyn, N. Y., and other seaports. In New York city and other places it has special missions for immigrants; in Utah it has a mission among the Mormons; and in Chicago, a city mission. It also carries on work in Alaska and among the Indians of Wisconsin, and contributes to the Lutheran Colored Mission in the South, belonging to the Lutheran Synodical Conference. In close association with this general evangelistic department is the work of the Church Extension Board. During 1906 there were employed in the various departments of domestic mission work 80 persons, who aided or cared for 140 churches, the total amount contributed being \$43,551.

The foreign missionary work of the synod is carried on among the Zulus in South Africa, in connection with the Schreuder Missionary Society, although its organization is separate. During 1906 there were reported 16 missionaries and 32 native helpers; 4 churches with 1,811 members; 9 schools with 462 students; 3 orphanages with 57 inmates; and contributions amounting to \$4,003. The mission property, valued at \$50,000, stands in the name of the society in Norway. Contributions are also made to Norwegian missions in India, China, and Madagascar.

The synod lays great stress upon religious education, and reports 15 colleges and academies with 115 teachers and 1,956 students, and 516 parochial schools with 13,715 students. The total amount contributed during 1906 for educational work was \$91,407, including \$4,159 contributed for the conduct of the Sunday schools, and \$28,104 for parochial and religious day schools. The educational property is valued at \$785,174, and there is an endowment of \$24,675. The higher schools give both religious and secular instruction. Most of the lower schools, which are principally in session during the vacation of the public schools, are almost exclusively religious in their character. Confirmation classes are held once a week for nine months of the year for general instruction in preparation for church membership.

The philanthropic work of the synod is represented by 3 hospitals, 3 orphanages, and a home for the aged, with a total of 1,853 inmates. The amount contributed during the year 1906 for this purpose was \$20,000, and the property value is estimated at \$237,787.

There are 198 young people's societies with a membership of 7,047. Women's aid societies, young women's aid societies, missionary societies, men's societies, and young men's societies bring the total of such organizations up to 871, with a membership of 30,632. In 1906 the contributions from these organizations for various purposes were \$74,338.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 927 organizations, in 4 districts, located in 23 states. Of these, 800 are in the North Central division,

the largest number in any one state being 302 in Minnesota.

The total number of communicants reported is 107,712; of these, as shown by the returns for 813 organizations, about 49 per cent are males and 51 per cent females. According to the statistics, the denomination has 649 church edifices; a seating capacity for church edifices of 168,889, as reported by 621 organizations; church property valued at \$2,469,713, against which there appears an indebtedness of \$165,053; halls, etc., used for worship by 138 organizations; and 203 parsonages valued at \$566,805. The Sunday schools, as reported by 370 organizations, number 443, with 1,945 officers and teachers and 18,714 scholars.

The number of ministers connected with the denomination is 359.

As compared with the report for 1890, these figures show an increase of 438 organizations, 52,260 communicants, and \$1,662,888 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	927	917	107,712	813	45,740	47,379	630	138	649	621	168,889
North Atlantic division.....	9	9	1,793	9	776	1,017	9	.....	9	9	2,400
Massachusetts.....	1	1	200	1	75	125	1	.....	1	1	400
New York.....	5	5	1,047	5	435	612	5	.....	5	5	1,200
New Jersey.....	3	3	546	3	266	280	3	.....	3	3	800
North Central division.....	800	791	97,340	698	41,306	42,525	570	117	587	561	154,894
Ohio.....	2	2	100	2	50	50	1	1	1	1	200
Indiana.....	2	2	125	2	64	61	1	1	1	1	200
Illinois.....	14	14	2,092	9	848	1,011	11	2	11	11	3,790
Michigan.....	17	17	820	17	394	426	8	2	8	8	1,385
Wisconsin.....	147	147	23,927	130	9,951	10,448	127	7	131	127	34,405
Minnesota.....	302	300	38,903	258	15,312	16,037	237	37	245	236	68,135
Iowa.....	58	58	11,027	55	5,223	5,534	53	4	58	53	17,560
North Dakota.....	181	174	11,980	160	5,835	5,391	80	55	80	72	17,370
South Dakota.....	59	59	6,489	55	3,091	3,040	42	8	42	42	9,719
Nebraska.....	16	16	1,212	10	538	527	9	.....	9	9	2,030
Kansas.....	2	2	65	.....	.....	.....	1	.....	1	1	100
South Central division.....	9	9	1,421	9	670	751	6	1	6	6	1,915
Tennessee.....	1	1	50	1	20	30	1	.....	1	1	200
Texas.....	8	8	1,371	8	650	721	5	1	5	5	1,715
Western division.....	109	108	7,158	97	2,988	3,086	45	20	47	45	9,680
Montana.....	24	24	1,290	24	670	620	4	6	4	4	740
Idaho.....	7	7	161	7	85	76	3	2	3	3	300
Colorado.....	5	5	82	5	40	42	1	.....	1	1	120
Utah.....	1	1	12	1	5	7	1	.....	1	1	125
Washington.....	47	46	3,195	38	1,241	1,340	23	6	24	23	5,470
Oregon.....	7	7	722	5	239	263	5	.....	5	5	1,050
California.....	18	18	1,696	17	708	738	8	6	9	8	1,875

LUTHERANS—NORWEGIAN CHURCH IN AMERICA.

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ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	927	648	\$2,469,713	145	\$165,053	203	\$566,805	370	443	1,945	18,714
North Atlantic division.....	9	9	116,500	9	33,200	3	13,500	9	13	151	1,283
Massachusetts.....	1	1	35,000	1	3,000	1	7,000	1	2	9	80
New York.....	5	5	53,000	5	22,000	2	6,500	5	8	83	798
New Jersey.....	3	3	28,500	3	8,200	2	6,500	3	3	59	405
North Central division.....	800	580	2,135,888	117	105,333	182	524,505	207	357	1,564	15,165
Ohio.....	2	1	3,000	1	600	1	1,500	2	2	4	32
Indiana.....	2	1	2,000	1	600	1	1,500	2	2	5	43
Illinois.....	14	12	136,700	8	23,974	4	19,500	10	12	161	1,700
Michigan.....	17	9	18,175	1	100	5	5,800	9	9	29	253
Wisconsin.....	147	127	477,850	22	17,640	51	144,480	60	75	358	3,282
Minnesota.....	302	241	819,260	44	30,444	58	183,250	123	158	667	6,561
Iowa.....	68	53	262,583	7	3,240	23	76,400	22	22	123	1,285
North Dakota.....	181	81	270,150	27	19,110	22	47,075	53	61	158	1,382
South Dakota.....	60	45	120,970	6	3,500	14	35,300	13	13	40	462
Nebraska.....	16	9	24,900	1	725	5	11,200	3	3	19	165
Kansas.....	2	1	300	1	725	5	11,200	3	3	19	165
South Central division.....	9	6	20,500	4	7,200	4	7,200	5	5	25	140
Tennessee.....	1	1	1,200	1	1,200	1	1,200	1	1	3	12
Texas.....	8	5	19,300	4	7,200	4	7,200	4	4	22	128
Western division.....	109	53	196,825	19	26,520	14	21,000	59	68	205	2,126
Montana.....	24	7	18,100	3	2,005	1	2,000	11	12	27	248
Idaho.....	7	4	2,900	1	185	1	1,800	4	4	9	52
Colorado.....	5	1	4,000	1	3,000	1	2,000	1	1	3	10
Utah.....	1	1	6,000	1	6,000	1	2,000	26	32	108	1,081
Washington.....	47	27	76,225	7	10,700	6	7,500	4	4	14	130
Oregon.....	7	5	16,600	2	2,200	3	4,300	4	4	14	130
California.....	18	8	73,000	5	8,430	2	4,000	13	15	44	605

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	927	917	107,712	813	45,740	47,370	630	138	649	621	168,889
Eastern.....	192	192	29,507	170	12,103	13,043	158	13	162	158	42,580
Iowa.....	160	160	24,676	140	10,945	11,459	128	12	133	128	37,205
Minnesota.....	496	487	47,755	436	20,419	20,460	305	99	313	296	80,409
Pacific.....	79	78	5,774	67	2,273	2,417	30	14	41	39	8,695

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	927	648	\$2,469,713	145	\$165,053	203	\$566,805	370	443	1,945	18,714
Eastern.....	192	160	755,425	41	75,514	63	184,780	93	114	711	6,605
Iowa.....	160	130	513,173	13	11,915	55	167,700	57	66	282	2,909
Minnesota.....	496	314	1,032,390	76	56,109	73	196,725	178	208	777	7,332
Pacific.....	79	44	168,725	15	21,515	12	17,600	47	55	175	1,868

EVANGELICAL LUTHERAN SYNOD OF MICHIGAN AND OTHER STATES.

HISTORY.

In 1833 a mission was begun by the Rev. F. Schmid among the North American Indians in the neighborhood of Ann Arbor, Mich. He gathered around him a number of pastors, many of them from the missionary seminary at Basel, Switzerland, and together they labored among the German immigrants. In 1860, eight ministers and three congregations united in organizing the Evangelical Lutheran Synod of Michigan and Other States, and from that time their numbers increased, though they were seriously hampered by the scarcity of faithful pastors. In 1867 the synod assisted in the organization of the General Council, but withdrew from that body in 1888 on account of dissatisfaction with its position on pulpit and altar fellowship, on secret societies, and on "open questions."

In order to meet the demand for ministers, a school was opened in 1885 at Manchester, Mich., but two years later was removed to Saginaw. It is known as the Lutheran Seminary of the Michigan Synod, and from it a large number of workers have gone forth, 27 of whom are now laboring in connection with the Michigan Synod.

In 1892 the synod joined the Wisconsin and Minnesota synods in forming the General Synod of Wisconsin, Minnesota, and Michigan, often called the Synod of the Northwest, and in 1893 it became a member of the Synodical Conference. These connections were severed again in 1896, owing to differences in regard to the future of the seminary and the management of the synod. A number of ministers and congregations at that time severed their connection with the Michigan Synod and organized under the name of the District Synod of Michigan, but remained in connection with the Synodical Conference. In 1906 a reconciliation was effected between the two Michigan synods, and it seemed probable that a complete union would be secured.

DOCTRINE.

In doctrine the synod accepts the Scriptures as the inspired Word of God and all the doctrinal symbols of the Evangelical Lutheran Church contained in the Book of Concord "as a true and sound exhibition of Christian doctrine taken from and in full agreement with the Holy Scriptures." In regard to such questions as are debated within the Lutheran Church to-day, it maintains in general the position of the Synodical Conference.

POLITY.

In polity the synod accords with the general Lutheran position of the independence of the local

church and the association of the churches in the synod. At the meetings of the synod, which are held once a year, all ministers and teachers and one lay delegate from each parish have the right to vote.

WORK.

The chief work of the synod is in the line of home missions and the education of young men for the ministry. During 1906 it employed 5 missionaries and aided 8 churches, at a total expenditure of \$678. No foreign missionary work is reported. In addition to the Lutheran seminary, there were 29 parochial schools with 816 students, and the total amount contributed for educational work in 1906 is given as \$4,809. The value of the seminary, together with a building for the director, is given as \$18,000. Twenty young people's societies were reported with 800 members. The synod has a book concern at Saginaw and publishes two periodicals.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 55 organizations, of which 50 are in Michigan and 5 in Ohio.

The total number of communicants reported is 9,697; of these, as shown by the returns for 48 organizations, the percentages of males and females are about equal. According to the statistics, the denomination has 53 church edifices; a seating capacity for church edifices of 13,795; church property valued at \$184,700, against which there appears an indebtedness of \$12,775; halls, etc., used for worship by 4 organizations; and 35 parsonages valued at \$51,050. There are 39 Sunday schools reported, with 239 officers and teachers and 2,462 scholars.

The number of ministers connected with the denomination is 37.

As compared with the report for 1890, these figures show a decrease of 10 organizations and 1,785 communicants, but an increase of \$19,930 in the value of church property.

It is understood that some of the churches formerly belonging to the German Augsburg Synod, and shown under that head in the report for 1890, have since been absorbed by this body, but as their number is not known no account is made of them in this comparison.

LUTHERANS—SYNOD OF MICHIGAN AND OTHER STATES.

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ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	55	55	9,697	48	3,992	4,058	49	4	53	49	13,795
North Central division.....	55	55	9,697	48	3,992	4,058	49	4	53	49	13,795
Ohio.....	5	5	1,896	5	882	1,014	5	.....	6	5	2,075
Michigan.....	50	50	7,801	43	3,110	3,044	44	4	47	44	11,720

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	55	49	\$184,700	17	\$12,775	35	\$51,050	38	39	230	2,462
North Central division.....	55	49	184,700	17	12,775	35	51,050	38	39	239	2,462
Ohio.....	5	5	38,400	2	3,000	4	9,600	5	5	99	768
Michigan.....	50	44	146,300	15	9,775	31	41,450	33	34	140	1,694

DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA.

HISTORY.

The first considerable immigration to this country from Denmark began about 1864, at the close of the war with Germany which resulted in the loss of the Schleswig-Holstein provinces. It was, however, several years before the mother church in Denmark began to send missionaries across the Atlantic to care for the spiritual interests of the immigrants. In 1871 and 1872 five pastors came over, and in the summer of 1872 these ministers, together with a few laymen, met at Neenah, Wis., and organized, under the name of "Kirkelig Missions Forening," what is now called the "Danish Evangelical Lutheran Church in America." At the same meeting it was decided to publish a church paper, and the Rev. A. Dan, of Racine, was elected its first editor. The organization grew slowly as Danish settlements were formed, and wherever they were able to support a minister, one came to live among them.

At first the several divisions of the Danish Church, "Hojkirkelige," "Grundtvigianere," and "Indre Mission" were all represented and worked together harmoniously. In 1894, however, it became evident that differences of opinion were being more strongly emphasized, and 19 pastors, 37 congregations, and about 3,000 communicant members withdrew and organized the Danish Evangelical Lutheran Church in North America. Somewhat later this body united with the

Danish Evangelical Lutheran Church Association to form the United Danish Lutheran Church in America. The original organization, which retained 35 pastors, 53 congregations, and about 5,000 communicant members, continued to grow, although the three parties were still represented in its membership, and is known as the "Danish Evangelical Lutheran Church in America."

It has been a rule of the church to conduct the services in the Danish language. This was necessary at first, as the people did not understand English, and it is still true that, while nearly all Danish Americans understand a sermon in the Danish language, quite a number would not understand the service if it were conducted in English.

DOCTRINE.

In doctrine the church makes no attempt at forming new standards, but is in entire conformity with the Lutheran Church in Denmark. It accepts the Apostles', Nicene, and Athanasian creeds, the Unaltered Augsburg Confession of 1530, and Luther's Smaller Catechism, as the basis of its belief.

All the rites and services are conducted in accordance with the Service Book and Ritual for the Danish People's Church, with such modifications as circumstances may require. The modifications are always made under direction of the church, as no pastor has the right, without permission, to alter either service

book or ritual. The administration of the sacraments and the ministry is "accomplished only by rightly presented and ordained Lutheran ministers."

POLITY.

In polity the church is distinctly democratic. Every congregation has the right to conduct its own affairs and to elect its pastor by a majority vote of the members. Applicants for admission to the ministry are examined by a board, and, if approved, are installed by a minister of the church who has been previously elected as ordinator. So long as the minister has a good moral standing and maintains the constitution, the church has no power whatever to remove him.

Once a year the pastors and congregations (the latter represented by delegates) meet in convention to discuss and decide any question that may be brought before the meeting, either by the churches or by the board of directors, which, composed of 5 persons, is elected every second year, and is charged with the duty of carrying out the resolutions of the convention. There is no compulsory assessment within the church or congregations, and the only ties that unite the people are mutual interest in the religious work to be carried out, and harmony as to doctrine and polity. Under these conditions the board of directors has not infrequently been unable, for lack of money, to carry out resolutions passed by the convention.

WORK.

The most important missionary work of the church is at the same time a difficult one. Danish immigrants to this country are comparatively few in number, and are widely scattered. The result is that there are few large congregations which are able both to uphold their own religious work and to give any considerable aid to their less fortunate brethren. During the past ten years, from \$1,000 to \$1,500 has been contributed annually to home missionary work, and 10 missionaries were employed in 1906 to care for 10 small congregations which were unable to support their ministers, and to carry the gospel to places where there were no settled pastors. An important home missionary factor has been furnished by the 2 church papers, one started in 1872, and the other in 1879, which have reached many who are far removed from ministers and their fellow-churchmen.

The church carries on no foreign missionary work of its own. Whatever money is contributed to foreign missions—during 1906 amounting to \$196—has been given to the Church of Denmark for its own fields, chiefly the Tamil Mission in India.

The church emphasizes education, and owns at Des Moines, Iowa, a college and theological seminary. It also supports a Danish high school in Minnesota and one in Nebraska, both of high grade. In 1906 the 3 institutions had 24 teachers and an attendance of over 200 students. In view of the extensive use of the Danish language in the homes and in church services, it has been deemed desirable to teach the children in their mother tongue. Accordingly the church has educated teachers for parochial schools, and during the year supported 53 such schools, with 55 teachers, and an attendance of 2,094 pupils. The contributions for educational work amounted to \$6,600, and the value of the property is estimated at \$91,000.

The church supports an orphans' home in Chicago, which was rebuilt in 1906 at a cost of \$17,000. It has accommodations for 35 children, and the annual expenditure is about \$2,400. There are about 50 young people's societies, with a membership of 2,000, although a general organization has not yet been completed.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 92 organizations, in 7 districts, located in 15 states. Of these, 76 are in the North Central division, Iowa leading with 17.

The total number of communicants reported is 12,541; of these, as shown by the returns for 68 organizations, about 49 per cent are males and 51 per cent females. According to the statistics, the denomination has 70 church edifices; a seating capacity for church edifices of 14,250; church property valued at \$248,700, against which there appears an indebtedness of \$37,514; halls, etc., used for worship by 20 organizations; and 42 parsonages valued at \$72,200. The Sunday schools, as reported by 58 organizations, number 64, with 231 officers and teachers and 2,983 scholars.

The number of ministers connected with the denomination is 58.

As compared with the report for 1890, these figures show a decrease of 39 organizations, but an increase of 2,360 communicants, and \$119,000 in the value of church property. The decrease in the number of organizations is due mainly to the withdrawal, already noted, of a number of congregations which combined with the Danish Church Association, to form the United Danish Evangelical Lutheran Church in America.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	92	92	12,541	68	4,027	4,198	63	20	70	62	14,250
North Atlantic division.....	15	15	1,761	10	545	581	8	4	9	8	1,845
Maine.....	2	2	300	.....	.....	.....	1	.....	2	1	350
Massachusetts.....	2	2	140	2	65	75	.....	2	.....	.....	.....
Connecticut.....	4	4	550	4	279	271	3	.....	3	3	645
New York.....	3	3	500	2	162	188	2	1	2	2	300
New Jersey.....	4	4	271	2	39	47	2	1	2	2	550
North Central division.....	76	76	10,580	57	3,402	3,497	55	15	61	54	12,405
Illinois.....	9	9	2,580	3	84	109	5	2	6	5	1,700
Michigan.....	11	11	1,071	7	358	430	11	.....	11	11	1,735
Wisconsin.....	7	7	1,146	6	537	549	6	.....	6	6	1,195
Minnesota.....	9	9	1,081	9	548	533	6	2	8	8	2,025
Iowa.....	17	17	2,836	13	999	1,089	11	4	12	11	2,870
North Dakota.....	2	2	64	2	34	30	1	1	1	1	100
South Dakota.....	6	6	417	3	156	118	3	3	5	3	800
Nebraska.....	14	14	1,325	14	680	639	11	3	11	10	1,780
Kansas.....	1	1	60	.....	.....	.....	1	.....	1	1	200
South Central division.....	1	1	200	1	80	120	.....	1	.....	.....	.....
Texas.....	1	1	200	1	80	120	.....	1	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	92	60	\$248,700	26	\$37,514	42	\$72,200	58	64	231	2,983
North Atlantic division.....	15	8	51,300	7	13,365	4	14,000	10	10	55	696
Maine.....	2	1	5,000	1	3,015	1	2,500	2	2	7	60
Massachusetts.....	2	.....	.....	.....	.....	1	6,000	1	1	2	24
Connecticut.....	4	3	15,700	3	4,500	1	3,500	2	2	16	135
New York.....	3	2	10,000	1	1,000	1	2,000	3	3	15	167
New Jersey.....	4	2	14,600	2	4,850	.....	.....	2	2	15	310
North Central division.....	76	57	195,400	19	24,140	37	57,700	48	54	176	2,287
Illinois.....	9	5	46,500	3	11,681	4	8,000	5	7	47	585
Michigan.....	11	11	24,700	4	2,350	6	9,500	10	10	36	370
Wisconsin.....	7	6	20,000	2	2,400	4	6,800	5	5	22	173
Minnesota.....	9	6	21,800	1	650	5	6,600	4	7	15	267
Iowa.....	17	12	39,400	9	7,098	9	15,200	10	11	34	521
North Dakota.....	2	2	2,600	.....	.....	.....	.....	1	1	1	17
South Dakota.....	6	3	6,000	.....	.....	1	2,000	3	3	4	32
Nebraska.....	14	11	32,600	.....	.....	7	8,800	9	9	12	242
Kansas.....	1	1	2,300	.....	.....	1	800	1	1	5	80
South Central division.....	1	1	2,000	.....	.....	1	500	.....	.....	.....	.....
Texas.....	1	1	2,000	.....	.....	1	500	.....	.....	.....	.....

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	92	92	12,541	68	4,027	4,198	63	20	70	62	14,250
First.....	15	15	1,761	10	545	581	8	4	9	8	1,845
Second.....	9	9	971	7	358	430	9	.....	9	9	1,495
Third.....	18	18	3,688	9	480	561	10	5	12	10	2,390
Fourth.....	13	13	2,273	9	743	782	10	1	10	10	2,320
Fifth.....	10	10	1,336	10	604	672	8	1	9	8	1,920
Sixth.....	11	11	1,027	8	471	413	6	5	9	6	1,800
Seventh.....	16	16	1,585	15	766	750	12	4	12	11	1,980

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	92	66	\$248,700	26	\$37,514	42	\$72,200	58	64	231	2,983
First.....	15	8	51,300	7	13,365	4	14,000	10	10	55	696
Second.....	9	9	21,500	4	2,350	6	9,500	8	8	29	311
Third.....	18	10	71,200	5	14,581	7	13,300	10	13	69	828
Fourth.....	13	11	39,800	8	6,168	8	13,200	9	9	32	387
Fifth.....	10	9	20,300	1	400	4	5,500	7	7	21	247
Sixth.....	11	6	16,600	1	650	4	6,600	4	7	8	192
Seventh.....	16	13	35,900			9	10,100	10	10	17	322

ICELANDIC EVANGELICAL LUTHERAN SYNOD IN NORTH AMERICA.

HISTORY.

Icelandic immigration to America began about the year 1870. The first company settled in Milwaukee, Wis., and it was there that the first Icelandic Lutheran services in the United States were held, by the Rev. Jon Bjarnason, in August, 1874. He was educated in Iceland, came to this country in 1873, was engaged as professor at Luther College, Decorah, Iowa, and was afterwards editor of a Norwegian paper published in Minneapolis. In 1877 he moved to a settlement on the shores of Lake Winnipeg, Manitoba, at that time the largest Icelandic colony on the continent. In 1875 a congregation had been organized in Shawano county, Wis., by the Rev. Paul Thorlaksson, a graduate of the college in Iceland, who had received his theological training at the Lutheran Theological Seminary at St. Louis, Mo. This colony was comparatively small, and, as it decreased from year to year, the services were discontinued and he removed to the settlement by Lake Winnipeg and labored there with Bjarnason. A few years later Thorlaksson removed to Pembina county, N. Dak., and was instrumental in establishing one of the largest and most prosperous settlements of Icelanders in America. Bjarnason remained at Lake Winnipeg until the spring of 1880, and then traveled through the Icelandic settlements in Manitoba and Minnesota, establishing church organizations wherever possible. Other preachers came over later, and in January, 1885, delegates from the various congregations met at Mountain, N. Dak., to organize a general synod. The first regular meeting was held in Winnipeg in June of that year. Most of the settlements were at that time in their infancy, and the outlook seemed far from promising, but the church has prospered and is already taking its place in the ranks of the American Lutheran bodies, with which it agrees in doctrine and polity.

WORK.

For many years the lack of men and funds was a serious handicap in the home mission work and the other activities of the synod. Icelanders were scattered in many settlements in Minnesota, North Dakota, Utah, Manitoba, Saskatchewan, Alberta, and on the Pacific coast, but it was not until 1893 that a man could be commissioned to give his whole time to traveling through these comparatively unoccupied fields. In 1906 there were 7 such missionaries, 20 churches were supplied, and \$1,000 was contributed for the work.

Realizing that its future prosperity depends upon the education of its youth, the synod began a movement many years ago, looking toward the founding of an educational institution. This has not yet been completed, though considerable funds have been gathered. In the meantime two professorships in the Icelandic language are maintained, one at Wesley College, Winnipeg, and one at Gustavus Adolphus College, St. Peter, Minn., at an annual cost of \$1,200.

Almost immediately upon the organization of the synod in 1885 the publication of a monthly journal was begun, and later a periodical devoted to the interests of the Sunday schools was established. There are 12 young people's societies with a membership of 834, and steps have been taken toward sending a missionary to the foreign field.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 14 organizations, of which 10 are in North Dakota and 4 in Minnesota.

The total number of communicants reported is

2,101; of these, as shown by the returns for 7 organizations, about 48 per cent are males and 52 per cent females. According to the statistics, the denomination has 14 church edifices; a seating capacity for church edifices of 3,355; church property valued at \$32,350, against which there appears an indebtedness of \$998; and 2 parsonages valued at \$2,300. There

are 13 Sunday schools reported, with 49 officers and teachers and 498 scholars.

The number of ministers connected with the denomination is 10.

As compared with the report for 1890, these figures show an increase of 1 organization, 110 communicants, and \$25,150 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	14	14	2,101	7	349	385	14	.....	14	13	3,355
North Central division.....	14	14	2,101	7	349	385	14	.....	14	13	3,355
Minnesota.....	4	4	551	4	265	286	4	.....	4	4	1,450
North Dakota.....	10	10	1,550	3	84	99	10	.....	10	9	1,905

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	14	14	\$32,350	4	\$998	2	\$2,300	12	13	49	498
North Central division.....	14	14	32,350	4	998	2	2,300	12	13	49	498
Minnesota.....	4	4	12,600	1	400	1	1,500	3	3	15	142
North Dakota.....	10	10	19,750	3	598	1	800	9	10	34	356

IMMANUEL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH OF NORTH AMERICA.

HISTORY.

A number of Lutheran ministers and churches, desiring to secure greater freedom of church life than was possible in some of the synods, met in Wall Rose, Pa., in 1885 and organized the Immanuel Synod of the Evangelical Lutheran Church of North America.

DOCTRINE AND POLITY.

While agreeing in doctrine with the whole Evangelical Lutheran Church, this synod differs from others in its attitude toward other religious bodies. It acknowledges other denominations as sister churches, and while it appreciates agreement with its own doctrines it is not indifferent to doctrines from which it differs. In regard to the secret society question, also, the synod is more liberal than some other Lutheran synods, welcoming all who are willing to join the church and cooperate with it, whether or not members of a secret society.

In polity it is in general accord with other Lutheran synods.

WORK.

The principal general activity of the synod is its home missionary work. In this, 4 ministers were employed in 1906, who cared for 2 churches, besides doing general evangelistic work, at a total expense of \$850. In order to secure a ministerial supply, young men who have had a good education, but are unable to finish their theological course in a seminary, are assisted privately. A course of theological study has been arranged for them in their homes, and when they are able to pass a satisfactory examination they are ordained. At present 3 students are thus being assisted in their preparation for the ministry.

Emphasis is also placed upon Sunday school and parochial school work. The synod has 6 parochial schools with 100 pupils, and in some of the churches the pastor is also the teacher of the parochial school.

No benevolent institutions are maintained, but assistance is given to those of other Lutheran bodies as far as possible. Nearly every church has a woman's aid society, the total membership being about 375, and there are also 4 young people's societies with 100 members.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 11 organizations, located in 6 states, the largest number in any state being 5 in Pennsylvania.

The total number of communicants reported is 3,275; of these, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 11 church edifices with a seating capacity of 5,300; church property valued at \$89,300, against which there appears an indebtedness of \$6,250; and 7 parsonages valued at \$34,300. There are 11 Sunday schools reported, with 124 officers and teachers and 1,125 scholars.

The number of ministers connected with the denomination is 17.

As compared with the report for 1890, these figures show a decrease of 10 organizations, 2,305 communicants, and \$4,900 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	11	11	3,275	11	1,295	1,980	11	.....	11	11	5,300
North Atlantic division.....	9	9	2,950	9	1,145	1,805	9	.....	9	9	4,650
Massachusetts.....	1	1	200	1	75	125	1	.....	1	1	500
New York.....	2	2	375	2	150	225	2	.....	2	2	900
New Jersey.....	1	1	75	1	35	40	1	.....	1	1	150
Pennsylvania.....	5	5	2,300	5	885	1,415	5	.....	5	5	3,100
North Central division.....	2	2	325	2	150	175	2	.....	2	2	650
Ohio.....	1	1	175	1	50	125	1	.....	1	1	350
Iowa.....	1	1	150	1	100	50	1	.....	1	1	300

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	11	11	\$89,300	3	\$6,250	7	\$34,300	11	11	124	1,125
North Atlantic division.....	9	9	84,500	3	6,250	6	32,500	9	9	110	1,020
Massachusetts.....	1	1	4,000	.....	.....	1	3,000	1	1	12	75
New York.....	2	2	7,000	.....	.....	1	1,500	2	2	16	110
New Jersey.....	1	1	2,500	1	1,250	.....	.....	1	1	5	75
Pennsylvania.....	5	5	71,000	2	5,000	4	28,000	5	5	77	760
North Central division.....	2	2	4,800	.....	.....	1	1,800	2	2	14	105
Ohio.....	1	1	3,000	.....	.....	1	1,800	1	1	8	55
Iowa.....	1	1	1,800	.....	.....	.....	.....	1	1	6	50

FINNISH EVANGELICAL LUTHERAN CHURCH OF AMERICA, OR SUOMI SYNOD.

HISTORY.

The Finnish immigration to America began about the middle of the nineteenth century. The first to come were fishermen from northern Norway who settled in northern Michigan, and the first Finnish Lutheran Church was organized in 1867, at Hancock, Mich. Its membership consisted principally of Finns, with some Norwegians and Swedes, and for many years was cared

for by a Norwegian pastor. The first ordained Finnish minister of the gospel came to that section, known as the "copper country," in 1876, and took charge of the Finnish Lutherans in Calumet, Hancock, and Allouez, Mich. In course of time communities of Finns were formed in other states, especially in Minnesota, Dakota, and Oregon. In December, 1889, four Finnish Lutheran ministers present at a meeting in Hancock, were

much impressed with the need of an organized church among their countrymen in America. As a result the Finnish Evangelical Lutheran Church of America, also called the Suomi Synod, was organized, and held its first convention at Calumet in March, 1890. Nine congregations were represented and a constitution was adopted.

DOCTRINE.

In doctrine the Suomi Synod accepts the three principal creeds of the historic church, the Apostles', Nicene, and Athanasian, the unchanged Confession of Augsburg, and the other symbolical books of the Evangelical Lutheran Church, and maintains as the highest law of confession that the Holy Word of God is the only standard for doctrine of the church.

POLITY.

In polity the local churches retain the right to administer their internal affairs, but have conferred the right of superintendency upon the annual synodical convention, composed of the ministers and of lay delegates from the congregations, which is recognized as the highest authority in such matters as are common to the churches. The constitution confers, to a certain degree, controlling judicial and executive authority upon a permanent consistory of four members, namely, the president, vice-president, secretary, and notary of the convention, who are elected for a term of four years.

WORK.

For home mission work the synod has decided to support, according to its means, one or more missionary pastors, to have the care of those smaller churches and preaching stations of Evangelical Lutheran Finns which are too small to support pastors of their own. To this end it has a home mission fund to which more or less regular contributions are sent from the churches under the care of the missionary pastor, and for which freewill offerings are received in other churches of the synod. During the year 1906 about \$800 was collected for the support of such a missionary. The settled pastors of the synod also occasionally devote some time to this mission work, and as a result, the small stations and preaching places are gradually growing into self-sustaining churches.

The Suomi Synod has no foreign mission field of its own, but many of its churches send contributions to

the Foreign Mission Society of Finland, which has mission fields in Owamboland, South Africa, and in China. The amount of the contributions sent during the year 1906 was \$529.

The educational department of the synod includes a college and theological seminary at Hancock, Mich., established in 1896, which in 1906 had 7 teachers and 87 students, and property valued at \$53,000; for which contributions were received amounting to \$15,000. This work has been greatly assisted by a society started in 1899 for supporting the Suomi College, which at present has about 1,000 members. Of the 7 graduates from the theological seminary 6 have been ordained to the ministry. The synod has 32 parochial schools, with 35 teachers and 1,881 pupils, which hold sessions through July and August, and are often called summer schools. Their chief purpose is to give instruction in Finnish reading and writing and in the elements of Christian faith.

The young people's work has not as yet been developed extensively, although there are 5 societies with about 200 members.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 105 organizations, located in 15 states. Of these, 81 are in the North Central division; the largest number in any one state being 40 in Michigan.

The total number of communicants reported is 12,907; of these, about 53 per cent are males and 47 per cent females. According to the statistics, the denomination has 50 church edifices; a seating capacity for church edifices of 11,643; church property valued at \$151,345, against which there appears an indebtedness of \$19,550; halls, etc., used for worship by 60 organizations; and 16 parsonages valued at \$28,750. The Sunday schools, as reported by 77 organizations, number 108, with 571 officers and teachers and 4,515 scholars.

The number of ministers connected with the denomination is 24.

As compared with the report for 1890, these figures show an increase of 94 organizations, 11,522 communicants, and \$138,447 in the value of church property.

RELIGIOUS BODIES.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	105	105	12,907	105	6,834	6,073	44	60	50	44	11,643
North Atlantic division.....	17	17	2,106	17	1,151	955	6	11	7	6	1,600
Massachusetts.....	6	6	1,055	6	565	490	3	3	4	3	1,000
New York.....	2	2	245	2	115	130	1	1	1	1	200
Pennsylvania.....	9	9	806	9	471	335	2	7	2	2	400
North Central division.....	81	81	10,250	81	5,387	4,863	35	45	40	35	9,292
Ohio.....	8	8	1,572	8	727	845	3	5	3	3	950
Indiana.....	1	1	30	1	15	15	1	1	1	1	100
Illinois.....	3	3	503	3	393	170	2	1	2	2	688
Michigan.....	40	40	6,121	40	3,240	2,881	21	19	26	21	6,085
Wisconsin.....	5	5	186	5	97	89	2	3	2	2	220
Minnesota.....	20	20	1,548	20	797	751	4	15	4	4	800
South Dakota.....	4	4	230	4	118	112	3	1	3	3	550
South Central division.....	1	1	50	1	25	25	1	1	1	1	100
Mississippi.....	1	1	50	1	25	25	1	1	1	1	100
Western division.....	6	6	501	6	271	230	3	3	3	3	750
Montana.....	1	1	31	1	16	15	1	1	1	1	200
Wyoming.....	2	2	113	2	67	46	1	1	1	1	250
Washington.....	1	1	119	1	61	58	1	1	1	1	250
Oregon.....	2	2	238	2	127	111	1	1	1	1	300

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	105	44	\$151,345	19	\$19,550	16	\$28,750	77	108	571	4,516
North Atlantic division.....	17	6	35,000	5	9,500	1	3,000	14	19	69	605
Massachusetts.....	6	3	24,000	3	6,500	1	3,000	6	9	42	382
New York.....	2	1	4,000	1	500	1	3,000	2	3	9	80
Pennsylvania.....	9	2	7,000	1	2,500	1	3,000	6	7	18	143
North Central division.....	81	35	109,045	13	9,950	13	22,250	58	83	475	3,700
Ohio.....	8	3	15,000	2	3,400	2	4,000	8	9	72	563
Indiana.....	1	1	11,000	1	1,500	1	3,000	1	1	2	10
Illinois.....	3	2	11,000	1	1,500	1	3,000	2	2	9	80
Michigan.....	40	21	63,655	7	3,150	8	11,850	31	54	326	2,563
Wisconsin.....	5	2	4,040	1	500	1	1,900	3	4	7	84
Minnesota.....	20	4	10,500	2	1,400	1	1,900	11	11	51	418
South Dakota.....	4	3	5,450	1	600	1	600	2	2	8	42
South Central division.....	1	1	50	1	25	1	25	1	1	1	100
Mississippi.....	1	1	50	1	25	1	25	1	1	1	100
Western division.....	6	3	6,700	1	100	2	3,500	4	4	21	110
Montana.....	1	1	31	1	16	1	15	1	1	1	100
Wyoming.....	2	1	113	2	67	1	46	1	1	1	250
Washington.....	1	1	119	1	61	1	58	1	1	1	250
Oregon.....	2	1	238	2	127	1	111	1	1	1	300

NORWEGIAN LUTHERAN FREE CHURCH.

HISTORY.

The Lutheran Free Church was organized in Minneapolis, Minn., in June, 1897, at a meeting of Norwegian Lutherans representing churches in some of the Central and Western states. The immediate occasion of the organization was a disagreement between the trustees of Augsburg Seminary at Minneapolis and

the United Norwegian Church. On the organization of the latter body, in 1890, it was expected that it would include Augsburg Seminary, the oldest Norwegian divinity school in America, and until that time supported by the Norwegian-Danish Evangelical Lutheran Conference. In the prosecution of its work for educating Lutheran ministers the seminary devel-

oped certain characteristics which its friends and supporters considered essential to the work to be done. It had been incorporated under the laws of Minnesota, and its management was in the hands of a board of trustees. When the demand came that the seminary should, according to an agreement with the Norwegian-Danish Conference, be transferred to the United Norwegian Church in such a manner as to enable that church to control it entirely, it became evident to some that material changes were intended in the plan of the school, and on this account the board of trustees refused to transfer, unconditionally, the property and management of the seminary to the United Church. The result was a sharp disagreement and the withdrawal, and in some cases expulsion, from the United Church of certain churches and ministers because of their support of the position taken by the trustees of the seminary. These churches and ministers were at first known as the "Friends of Augsburg," and had no other organization than a voluntary annual meeting. Nevertheless they carried on the work of an organized synod, and had their divinity school, home and foreign missions, deaconess institute, orphans' homes, and publishing business. In 1897 they adopted the name of the "Lutheran Free Church," but continued along essentially the same lines, and are known to-day as the "Norwegian Lutheran Free Church."

DOCTRINE.

In doctrine the church recognizes the Bible as the one perfect divine revelation for the salvation of men, and the absolute rule for Christian faith, doctrine, and life. It adheres to the Lutheran confessions, namely, the Augsburg Confession and Luther's Smaller Catechism, as agreeing with the Scriptures. It considers practical Christian experience an absolutely necessary qualification for church membership, and especially for ministers and teachers.

POLITY.

In polity the church emphasizes the independence and liberty of the individual congregation, but does not attempt a solid and final organization, lest strict limits and forms should hinder the movement which the church represents. In order to strengthen brotherly feeling and stimulate work for the common cause, an annual meeting is held, at which all members in good standing in any Norwegian Lutheran Church may become entitled to vote by signing a declaration of adherence to the principles of the Free Church, and by promising to work for the objects of the organization. Besides this annual meeting other similar meetings are held at various places in the course of each year.

WORK.

The home missionary work of the church is carried on by the Board of Home Missions in the United States and in Canada. During 1906 it sent out 30 ministers, teachers, and evangelists, who were supported partly by the board and partly by the people among whom they worked. They supplied approximately 90 organized churches, and took up additional work in many localities. Of these missionary pastorates, 5 became self-supporting during the year. The contributions for this work increased from \$2,560 in 1898 to \$6,759 in 1906.

The foreign missionary work is under the care of the Lutheran Board of Missions, incorporated in 1899, and is carried on in Madagascar. It reports 7 missionaries and 100 native helpers, occupying 3 stations and 64 outstations; 3 churches with 929 members; 60 schools with 2,493 students; 1 hospital, treating 8,450 patients annually; and an orphanage with 38 inmates. The property value is estimated at \$7,900, and the total amount contributed for the year 1906 was \$13,993, somewhat less than the contributions for the previous year, though a great advance over those for 1899, which were \$9,019.

The educational work of the church includes a college in the state of Washington, a girls' seminary in North Dakota, and the Augsburg Seminary, which has three departments, preparatory, classical, and theological. In 1906 the total number of teachers in the 3 institutions was 16, and of students, 247. In addition, approximately 160 churches provided from one to three months' instruction for about 6,475 children, at such times as not to interfere with their attendance upon the public schools. The total amount contributed for educational work in 1906 was \$27,331, and the total property value is estimated at \$183,000.

The church maintains 2 hospitals and 3 orphanages, with 1,149 inmates, the amount contributed for their maintenance during 1906 being \$12,106, and the estimated property value, \$110,500. The young people are organized into 157 young people's societies, with 3,140 members. Ladies' aid societies number 305, and there are several men's societies and children's societies, for which no statistics are available.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 320 organizations, located in 10 states. Of these, 303 are in the North Central division, Minnesota leading with 141.

RELIGIOUS BODIES.

The total number of communicants reported is 26,928; of these, as shown by the returns for 296 organizations, about 48 per cent are males and 52 per cent females. According to the statistics, the denomination has 219 church edifices; a seating capacity for church edifices of 54,605; church property valued at \$660,310, against which there appears an indebtedness of \$38,628; halls, etc., used for worship

by 68 organizations; and 46 parsonages valued at \$91,000. The Sunday schools, as reported by 211 organizations, number 233, with 1,127 officers and teachers and 7,479 scholars.

The number of ministers connected with the denomination is 140.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	320	317	26,928	296	10,924	12,047	218	68	219	216	54,605
North Central division.....	303	300	25,970	281	10,504	11,594	202	68	203	201	47,205
Illinois.....	2	1	42	1	20	22	2	.....	2	2	215
Michigan.....	4	4	584	4	315	269	4	.....	4	4	1,000
Wisconsin.....	42	42	5,477	40	1,936	2,441	34	4	34	34	8,380
Minnesota.....	141	141	13,546	131	5,266	5,972	109	22	110	109	27,130
Iowa.....	4	4	158	3	55	50	2	1	2	2	550
North Dakota.....	90	88	4,829	82	2,253	2,165	41	33	41	40	8,230
South Dakota.....	19	19	1,079	19	525	554	9	8	9	9	1,450
Kansas.....	1	1	255	1	134	121	1	.....	1	1	250
Western division.....	17	17	958	15	420	453	16	.....	16	15	7,400
Washington.....	15	15	854	14	300	429	14	.....	14	13	6,925
Oregon.....	2	2	104	1	30	24	2	.....	2	2	475

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	320	230	\$660,310	55	\$38,628	46	\$91,000	211	233	1,127	7,479
North Central division.....	303	214	598,910	48	31,528	41	84,000	195	215	1,019	6,833
Illinois.....	2	2	5,000	1	300	.....	.....	1	1	7	45
Michigan.....	4	4	19,000	2	1,283	2	5,500	3	3	39	290
Wisconsin.....	42	34	109,600	4	3,175	6	16,300	31	34	191	1,376
Minnesota.....	141	113	337,710	29	22,790	23	42,300	101	114	561	3,634
Iowa.....	4	2	4,000	2	450	.....	.....	4	4	12	80
North Dakota.....	90	49	100,400	9	3,330	10	19,900	47	51	177	1,177
South Dakota.....	19	9	20,700	1	200	.....	.....	7	7	22	181
Kansas.....	1	1	2,500	.....	.....	.....	.....	1	1	10	50
Western division.....	17	16	61,400	7	7,100	5	7,000	16	18	108	646
Washington.....	15	14	55,900	5	6,050	4	6,000	14	16	95	573
Oregon.....	2	2	5,500	2	1,050	1	1,000	2	2	13	73

UNITED DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA.

HISTORY.

Many of the early Danish immigrants to this country maintained church affiliations with their Norwegian brethren, and in about 1870 the Norwegian-Danish Conference was organized. Later, however, as the number of churches increased, the difference of language occasioned some difficulty, and in 1883 the Danish churches withdrew and organized the Danish Evangelical Lutheran Church Association. This de-

veloped until, in 1896, it included about 60 local congregations and 44 ministers. Conference with the churches, which two years before had withdrawn from the Danish Evangelical Lutheran Church in America (Kirkelig Missions Forening) and had organized the Danish Evangelical Lutheran Church in North America, resulted in a union of the two bodies under the name of the United Danish Evangelical Lutheran Church in America.

DOCTRINE AND POLITY.

In doctrine the church adheres to the confession of faith of the Lutheran Church of Denmark, the Apostles', Nicene, and Athanasian creeds, the Augsburg Confession, and Luther's Smaller Catechism.

In polity the church is more closely organized than some other Lutheran bodies. The highest church authority is the "annual meeting," composed of the ministers and of lay representatives of the local churches in the proportion of 1 for every 50 members. Its decisions in regard to all questions of government and work by and within the church are final and absolute. During the interval between its meetings its powers are vested in a board of five directors, the president, vice-president, and secretary of the annual meeting being *ex officio* members. The worship is conducted for the most part in the Danish language.

WORK.

The home missionary work of the church is divided into two departments, that which concerns itself with gathering together the scattered immigrants and organizing them into churches, and that among the Cherokee Indians in Indian Territory, now a part of Oklahoma. The Indian mission has 2 churches with a membership of 75 and church property valued at about \$1,600. The total income in 1906 for the home missionary work and the Indian work was \$3,558, and 14 churches were cared for by 11 missionaries.

The foreign missionary work is conducted through the church council. The mission field is in Japan, where, in 1906, there were 1 station, 4 missionaries, 3 native helpers, 1 church with 30 members, and a school with 30 pupils. The contributions for the work in 1906 were \$2,022.

The educational interests of the church are represented by a college, a theological seminary, and a preparatory school at Blair, Nebr., with 10 teachers and 130 students, and by 85 parochial schools with 3,579 pupils. The total amount contributed for

educational work during the year was \$5,671, and the value of the property is about \$30,000.

The church owns an orphanage in Wisconsin and one in Iowa, together valued at about \$10,000 and accommodating 38 children, at an annual cost of \$2,600. The young people have organized 80 societies with a membership of 2,310, and ladies' aid societies have been formed in most of the local churches. These societies have contributed regularly to the missionary work and the maintenance of the schools and orphanages.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 198 organizations, in 8 districts, located in 20 states. Of these, 174 are in the North Central division. The state having the largest number is Iowa with 46, and the next in order is Nebraska with 40.

The total number of communicants reported is 16,340; of these, as shown by the returns for 182 organizations, about 49 per cent are males and 51 per cent females. According to the statistics, the denomination has 140 church edifices; a seating capacity for church edifices of 27,294; church property valued at \$418,450, against which there appears an indebtedness of \$43,425; halls, etc., used for worship by 57 organizations; and 60 parsonages valued at \$103,900. The Sunday schools, as reported by 142 organizations, number 153, with 775 officers and teachers and 6,116 scholars.

The number of ministers connected with the denomination is 99.

This body was not reported under this name in 1890, but represents the union of the Danish Church Association, reported for that year, with the Danish Evangelical Lutheran Church in North America, which withdrew from the Danish Evangelical Lutheran Church in America.

RELIGIOUS BODIES.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	198	198	16,340	182	6,827	7,160	136	57	140	135	27,294
North Atlantic division.....	8	8	499	8	231	268	4	3	4	4	740
Maine.....	2	2	185	2	88	97	2	2	2	2	350
Massachusetts.....	2	2	117	2	47	70	2	2	2	2	350
New York.....	1	1	77	1	38	39	1	1	1	1	250
New Jersey.....	1	1	15	1	7	8	1	1	1	1	140
Pennsylvania.....	2	2	105	2	51	54	1	1	1	1	140
North Central division.....	174	174	14,921	159	6,210	6,423	121	40	124	120	24,194
Illinois.....	9	9	470	9	215	255	6	2	6	6	1,358
Michigan.....	7	7	688	7	302	296	6	1	6	6	950
Wisconsin.....	32	32	3,897	28	1,412	1,578	23	7	24	23	5,755
Minnesota.....	20	20	2,376	13	650	735	18	2	18	18	3,470
Iowa.....	46	46	4,121	45	1,977	2,074	29	17	31	28	6,091
Missouri.....	2	2	83	2	35	48	1	1	1	1	300
North Dakota.....	10	10	692	8	221	251	7	2	7	7	1,225
South Dakota.....	7	7	444	7	228	216	5	2	5	5	750
Nebraska.....	40	40	2,120	39	1,070	950	26	14	26	26	4,295
Kansas.....	1	1	30	1	10	20	1	1	1	1	300
South Central division.....	3	3	145	3	52	93	2	1	2	2	300
Oklahoma ¹	3	3	145	3	52	93	2	1	2	2	300
Western division.....	13	13	775	12	334	370	9	4	10	9	2,060
Colorado.....	2	2	170	1	41	64	2	1	2	2	260
Utah.....	1	1	12	1	5	7	1	1	1	1	260
Oregon.....	4	4	165	4	72	93	2	2	2	2	500
California.....	6	6	428	6	216	212	5	1	5	5	1,300

¹ Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	198	138	\$418,450	45	\$43,425	60	\$103,900	142	153	775	6,116
North Atlantic division.....	8	6	28,500	4	9,400	2	2,700	6	6	36	234
Maine.....	2	2	5,000	2	900	1	1,700	2	2	16	105
Massachusetts.....	2	2	6,000	1	7,000	1	1,000	2	2	8	45
New York.....	1	1	14,000	1	1,500	1	1,000	1	1	8	70
New Jersey.....	1	1	3,500	1	1,500	1	1,000	1	1	4	14
Pennsylvania.....	2	1	3,500	1	1,500	1	1,000	1	1	4	14
North Central division.....	174	120	331,250	37	25,335	54	94,200	124	133	667	5,398
Illinois.....	9	6	28,100	4	7,700	1	1,700	7	7	43	304
Michigan.....	7	6	7,700	1	300	2	3,200	4	4	9	120
Wisconsin.....	32	23	88,200	10	5,625	14	27,600	21	23	172	1,613
Minnesota.....	20	18	53,000	6	1,600	5	11,800	16	17	71	617
Iowa.....	46	28	80,950	9	6,050	17	30,600	34	38	165	1,394
Missouri.....	2	1	4,500	1	2,500	1	2,500	1	1	10	65
North Dakota.....	10	7	13,000	4	1,800	2	3,500	10	11	61	354
South Dakota.....	7	5	7,200	2	1,600	2	1,600	4	4	11	64
Nebraska.....	40	26	48,600	3	2,200	10	11,700	27	28	125	807
Kansas.....	1	1	300	1	300	1	300	1	1	10	95
South Central division.....	3	2	1,300	1	600	1	600	2	2	10	95
Oklahoma ¹	3	2	1,300	1	600	1	600	2	2	10	95
Western division.....	13	10	57,400	4	8,600	3	6,400	10	12	62	389
Colorado.....	2	2	6,500	1	800	1	1,400	2	2	13	80
Utah.....	1	1	3,500	1	400	1	1,400	1	1	2	15
Oregon.....	4	2	5,600	1	400	1	1,400	2	3	13	80
California.....	6	5	41,800	2	7,400	2	5,000	5	6	34	214

¹ Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	198	198	16,340	182	6,827	7,160	136	57	140	135	27,294
Atlantic.....	8	8	499	8	231	268	4	3	4	4	740
Illinois.....	16	16	1,156	16	590	557	13	3	13	13	2,008
Iowa.....	55	55	4,670	54	2,258	2,342	34	21	36	33	6,841
Minnesota.....	22	22	2,597	12	622	708	21	1	21	21	4,320
Nebraska.....	47	47	2,477	45	1,178	1,134	30	17	30	30	4,855
North Dakota.....	10	10	692	8	221	251	7	2	7	7	1,225
Pacific.....	10	10	593	10	288	305	7	3	8	7	1,899
Wisconsin.....	30	30	3,656	29	1,430	1,595	20	7	21	20	4,905

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	198	138	\$418,450	45	\$43,425	60	\$103,900	142	153	775	6,116
Atlantic.....	8	6	28,500	4	9,400	2	2,700	6	6	36	234
Illinois.....	16	13	40,300	5	8,000	4	7,400	12	12	62	489
Iowa.....	55	33	88,150	9	6,050	19	32,200	38	42	176	1,458
Minnesota.....	22	21	57,800	7	1,700	6	12,800	18	19	76	687
Nebraska.....	47	31	59,900	4	3,000	11	12,300	32	33	150	1,057
North Dakota.....	10	7	13,000	4	1,800	2	3,500	10	11	61	354
Pacific.....	10	7	47,400	3	7,800	3	6,400	7	9	47	294
Wisconsin.....	30	20	83,400	9	5,525	13	26,600	19	21	167	1,543

SLOVAK EVANGELICAL LUTHERAN SYNOD OF AMERICA.

HISTORY.

The Lutheran Slovaks from northern Hungary on the border of Moravia were among the later immigrants to this country. The first congregation was gathered in Streator, Ill., in 1885, and was followed by others in Freeland and Nanticoke, Pa., all under the care of the Rev. Cyril Drope, a member of the Pennsylvania Ministerium.

In the year 1890 a more extensive immigration of these Lutheran Slovaks began, and settlements were made in several Western states, including Minnesota, Wisconsin, and Montana. The Lutheran Synod of Missouri, Ohio, and Other States cared for them for the most part until 1894, when the Rev. Karol Hauser, a minister of the Synod of Missouri, who had, in 1888, begun to work among his countrymen and to preach to them in their native tongue, and had formed a Slovak church in Minneapolis, Minn., united with three other ministers and a number of laymen in organizing a society at Mahanoy City, Pa., for the special purpose of doing missionary work among these people. Within a few years the number of ministers had increased to 10, and in 1901 they organized, at Braddock, Pa., the

Slovak Lutheran Synod of Pennsylvania and Other States. In 1906 this name was changed to the "Slovak Evangelical Lutheran Synod of America," and application was made for admission to the Synodical Conference, which has since been granted.

DOCTRINE AND POLITY.

In doctrine and polity the Slovak Church is in hearty sympathy with the Synodical Conference, holding firmly to the strict confessionalism of that body, and maintaining the integral independence of the local church.

WORK.

The synod has no regular agents for home mission work, expecting the pastors to supply those missions which are near them. There is no foreign mission work, all the effort of the churches being centered upon their Lutheran countrymen in the United States. The synod has no college of its own, but at present sends 26 students to the college of the Evangelical Lutheran Synod of Missouri and Other States, connected with the Synodical Conference. The 4 parochial schools of the synod have 175 pupils, and in almost every con-

gregation there is a Saturday school in which the catechism and hymns are taught in the Slovak language. For the purpose of assisting needy members of the churches and of reaching others in the Slovak communities, a number of aid societies have been formed and united under the name of the "Slovak Evangelical Union of America." Of these, there are 192 men's societies with a membership of about 7,000 and 38 women's societies with a membership of over 1,000.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 59 organizations, located

in 12 states; the largest number, 28, being in Pennsylvania.

The total number of communicants reported is 12,141; of these, about 63 per cent are males and 37 per cent females. According to the statistics, the denomination has 31 church edifices; a seating capacity for church edifices of 9,775; church property valued at \$219,300, against which there appears an indebtedness of \$60,700; halls, etc., used for worship by 30 organizations; and 10 parsonages valued at \$33,100. There are 12 Sunday schools reported, with 13 officers and teachers and 585 scholars.

The number of ministers connected with the denomination is 22, including 7 who have charge of various independent congregations.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	59	59	12,141	59	7,029	4,512	29	30	31	28	9,775
North Atlantic division.....	37	37	8,186	37	5,029	3,157	22	15	23	21	6,850
Connecticut.....	2	2	825	2	400	425	1	1	1	1	300
New York.....	3	3	545	3	340	205	1	2	1	1	350
New Jersey.....	4	4	655	4	366	289	3	1	4	3	950
Pennsylvania.....	28	28	6,161	28	3,923	2,238	17	11	17	16	5,250
South Atlantic division.....	2	2	71	2	50	21		2			
West Virginia.....	2	2	71	2	50	21		2			
North Central division.....	19	19	3,854	19	2,536	1,318	7	12	8	7	2,925
Ohio.....	7	7	1,081	7	728	353	2	5	2	2	975
Indiana.....	1	1	77	1	55	22		1			
Illinois.....	5	5	1,777	5	1,116	661	3	2	4	3	1,600
Wisconsin.....	1	1	63	1	61	2		1			
Minnesota.....	2	2	538	2	356	182	2		2	2	350
Missouri.....	3	3	318	3	220	98		3			
Western division.....	1	1	30	1	14	16		1			
Washington.....	1	1	30	1	14	16		1			

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY
SCHOOLS, BY STATES: 1906.

[illegible]

FINNISH EVANGELICAL LUTHERAN NATIONAL CHURCH.

HISTORY.

At the time of the organization of the Finnish Evangelical Lutheran Church, or Suomi Synod, in 1890, there developed, particularly in Calumet, Mich., considerable opposition to the new organization, which resulted in the formation of a separate local church termed the Finnish National Church. As other churches joined the movement, an effort was made to combine them, and at Ironwood, Mich., in October, 1900, the Finnish Evangelical Lutheran National Church was organized and later incorporated.

DOCTRINE AND POLITY.

In doctrine the church agrees with the majority of Lutheran bodies, accepting the Apostles', Nicene, and Athanasian creeds, the Unaltered Augsburg Confession, and the other Lutheran symbolic books. In polity the local churches are independent, but send delegates to the annual meeting, which acts upon the ordination of ministers, the acceptance of calls to churches, the installation of pastors, the appointment of missionaries, and any other work that belongs to the churches as a body. Its powers are vested in a board of 5 trustees elected at each annual meeting by a majority vote of the delegates. This board of trustees manages the general affairs of the church, and presents a report on the treasury and on the general church work. The president of the annual meeting is the executive officer of the church. He ordains ministers, installs pastors, appoints missionaries, and in general officially represents the church authority.

WORK.

The home missionary work is conducted through the several congregations and their societies, which send out preachers to such communities as are not regularly supplied. The report for 1906 shows contributions to the amount of \$2,500 for this department of church activities, an increase of \$500 over the gifts of the previous year; 4 missionaries employed; and 40 churches aided.

The organization has no foreign mission work directly under its control, but in 1906 contributions amounting to \$50 were made in aid of evangelistic work in Finland and the work of the Finnish Missionary Society in Japan.

One regular educational institution is connected with the denomination—the Finnish National College and Theological Seminary, in Minnesota. In 1906 it reported 4 teachers and 27 students; contributions amounting to \$2,500; and property valued at \$3,000. Parochial schools to the number of 30 are held in the church edifices of the several congregations when the public schools are closed during the summer vacation. The number of pupils in them varies from 2,500 to 3,000, and the amount contributed for their support in 1906 was \$2,500. There are 20 Young People's Christian Endeavor societies, with a membership of about 1,500, and during the year these contributed \$1,000 to the various enterprises of the church.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 66 organizations, located in 8 states. Of these, all but 6 are in the North Central division, Minnesota leading with 27.

The total number of communicants reported is 10,111; of these, about 53 per cent are males and 47 per cent females. According to the statistics, the denomination has 43 church edifices with a seating capacity of 10,095; church property valued at \$95,150, against which there appears an indebtedness of \$12,500; halls, etc., used for worship by 23 organizations; and 2 parsonages valued at \$2,000. The Sunday schools, as reported by 62 organizations, number 69, with 272 officers and teachers and 2,144 scholars.

The number of ministers connected with the denomination is 16, and there are also 2 evangelists.

This body was not reported in 1890.

RELIGIOUS BODIES.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	¹ 66	66	10,111	66	5,315	4,796	43	23	43	43	10,095
North Atlantic division	3	3	622	3	275	347	2	1	2	2	500
Massachusetts	3	3	622	3	275	347	2	1	2	2	500
North Central division	¹ 60	60	8,989	60	4,770	4,219	38	22	38	38	9,045
Ohio	5	5	957	5	533	424	5	.....	5	5	1,340
Michigan	15	15	3,539	15	1,900	1,630	7	8	7	7	2,100
Wisconsin	7	7	614	7	305	309	3	4	3	3	500
Minnesota	¹ 27	27	2,580	27	1,368	1,221	18	9	18	18	4,055
North Dakota	2	2	260	2	115	145	2	.....	2	2	550
South Dakota	4	4	1,030	4	540	490	3	1	3	3	500
Western division	3	3	500	3	270	230	3	.....	3	3	550
Wyoming	3	3	500	3	270	230	3	.....	3	3	550

¹ Includes 1 independent church.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	¹ 66	43	\$95,150	9	\$12,500	2	\$2,000	62	60	272	2,144
North Atlantic division	3	2	16,000	2	5,150	.....	.....	3	3	16	110
Massachusetts	3	2	16,000	2	5,150	.....	.....	3	3	16	110
North Central division	¹ 60	38	75,950	7	7,350	1	1,500	56	63	231	1,934
Ohio	5	5	13,500	.....	.....	.....	.....	5	5	55	231
Michigan	15	7	26,000	3	6,000	1	1,500	15	10	62	709
Wisconsin	7	3	1,600	.....	.....	.....	.....	7	9	20	157
Minnesota	¹ 27	18	27,050	4	1,350	.....	.....	23	24	66	642
North Dakota	2	2	2,800	.....	.....	.....	.....	2	2	12	75
South Dakota	4	3	5,000	.....	.....	.....	.....	4	4	16	120
Western division	3	3	3,200	.....	.....	1	500	3	3	25	100
Wyoming	3	3	3,200	.....	.....	1	500	3	3	25	100

¹ Includes 1 independent church.

APOSTOLIC LUTHERAN CHURCH (FINNISH).

HISTORY.

The Finns, who first settled in Calumet, Mich.,¹ came principally from the northern part of Norway, and were identified with the state church. Among them, however, were a number belonging to a party founded by Provost Lars Levi Lacstadius, of Pajala, Sweden. Disagreements which arose between these and the other Lutherans at last became so acute that some of the followers of Lacstadius were excluded from the sacrament. Under the lead of Salomon Korteniemi, these excluded members formed a congregation of their own in December, 1872, under the name of the "Salomon Korteniemi Lutheran Society."

¹ See also Finnish Evangelical Lutheran National Church, page 399.

In 1879 this name was changed to the "Finnish Apostolic Lutheran Congregation." As other congregations of Finns in Massachusetts, Michigan, Minnesota, and Oregon were organized on the same basis, they came into fellowship with this body under the name of the "Finnish Apostolic Lutheran Church."

The churches accept in general the creeds of the Evangelical Lutheran Church, and emphasize the necessity of regeneration and the practical importance of absolution from sin. In polity they are absolutely congregational, there being no general organization.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the

individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 68 organizations, located in 8 states. Of these, 55 are in the North Central division, Minnesota leading with 26, closely followed by Michigan with 23.

The total number of communicants reported is 8,170; of these, as shown by the returns for 66 organizations, about 49 per cent are males and 51 per cent females. According to the statistics, the denomination has 37 church edifices; a seating capacity for

church edifices of 7,725, as reported by 31 organizations; church property valued at \$62,856, against which there appears an indebtedness of \$1,200; halls, etc., used for worship by 3 organizations; and 1 parsonage valued at \$2,000. The Sunday schools, as reported by 22 organizations, number 27, with 78 officers and teachers and 1,038 scholars.

The number of ministers connected with the denomination is 78.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	168	68	8,170	66	3,782	3,878	35	3	37	31	7,725
North Atlantic division.....	5	5	118	5	53	65	2	1	2		
Massachusetts.....	5	5	118	5	53	65	2	1	2		
North Central division.....	155	55	7,448	53	3,453	3,485	26	1	28	24	6,975
Michigan.....	23	23	2,622	22	1,030	1,092	8	1	9	7	2,765
Wisconsin.....	3	3	235	3	110	125	1		1	1	100
Minnesota.....	26	26	4,299	25	2,156	2,133	14		15	14	3,960
South Dakota.....	13	3	292	3	157	135	3		3	2	150
Western division.....	8	8	604	8	276	328	7	1	7	7	750
Washington.....	4	4	253	4	120	133	3	1	3	3	230
Oregon.....	2	2	275	2	125	150	2		2	2	360
California.....	2	2	76	2	31	45	2		2	2	160

¹ Includes 1 independent church.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	168	35	\$62,856	3	\$1,200	1	\$2,000	22	27	78	1,038
North Atlantic division.....	5	2	800								
Massachusetts.....	5	2	800								
North Central division.....	155	26	56,056	3	1,200	1	2,000	15	20	66	843
Michigan.....	23	8	32,300	1	700	1	2,000	6	6	26	347
Wisconsin.....	3	1	100					1	1	2	50
Minnesota.....	26	14	20,856	2	500			8	13	88	446
South Dakota.....	13	3	2,800								
Western division.....	8	7	6,500					7	7	12	195
Washington.....	4	3	2,700					4	4	7	115
Oregon.....	2	2	3,000					1	1	2	40
California.....	2	2	800					2	2	3	40

¹ Includes 1 independent church.

CHURCH OF THE LUTHERAN BRETHREN OF AMERICA (NORWEGIAN).

HISTORY.

This organization owes its origin to a call issued by the Lutheran Free Church (Norwegian) of Milwaukee for a conference of the independent Norwegian Lutheran churches in Minnesota and Wisconsin. These churches had come to feel that an organization was desirable for more effective work, but were unwilling for one reason or another to enter the other Norwegian Lutheran bodies. In the call it was suggested that all churches or societies so disposed should send representatives with power to act; and in accordance with this suggestion, eight pastors and laymen, representing five different churches in the two states, met at Milwaukee, in December, 1900, and organized the Church of the Lutheran Brethren of America, according to conditions previously approved by the churches which they represented. The strength of the organization was afterwards increased by the admission of other churches in those states and in North Dakota, and of a considerable number of individuals who were in sympathy with the movement, although not enrolled in the membership of any local church.

DOCTRINE.

The Church of the Lutheran Brethren accepts the Bible in its entirety as the Word of God and as the only true and reliable standard of faith, doctrine, and conduct. It also accepts the Lutheran doctrine as set forth in the Augsburg Confession and Luther's Smaller Catechism as a true and concise presentation of the teachings of the Scriptures. Anything contrary to this teaching is not accepted or tolerated in any of the churches.

POLITY.

Church organization and government are in conformity with the simplicity of the apostolic pattern as set forth in the Acts and Epistles of the New Testament. Hence only believers are admitted as members and remain such only as long as their life and conduct are in accordance with Christian profession. Church discipline is rigidly enforced.

The officers of the local church are elders and deacons, whose duties are to care for the spiritual and temporal interests of the church. In some cases one of the elders is ordained as officiating minister and bears the title; in others the minister is a candidate from a

divinity school. The supreme administrative power rests with the church as a body, not with the officers, who are only servants or agents of the church.

WORK.

The home missionary work of the organization is carried on by a board of 7 members, the president, vice-president, secretary, and treasurer of the church being ex officio members. In 1906 this board employed an evangelist and a missionary, in addition to some workers who engaged in evangelistic effort for short periods. These cared for 10 churches, and the contributions to the home missionary treasury for the year were \$308, while for the year previous they were \$408.

The church carries on foreign missionary work in China. The first missionaries were sent out in 1902, and located at Tsaoyang. In 1906 there were reported 1 station, 5 outstations, 7 missionaries, 2 native workers, 2 schools with 40 pupils, property valued at \$2,200, and contributions amounting to \$1,330.

The church has one Bible school, at Wahpeton, N. Dak., with 60 students, and 5 parochial schools, reporting during the year 4 teachers and 328 pupils. The amount contributed in 1906 for this educational work at home was \$2,784, and the total value of the educational property in the United States is given as \$25,000.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 16 organizations, 7 of which are in Minnesota, 5 in North Dakota, 3 in Wisconsin, and 1 in Illinois.

The total number of communicants reported is 482; of these, about 55 per cent are males and 45 per cent females. According to the statistics, the denomination has 10 church edifices with a seating capacity of 2,315; church property valued at \$16,400, against which there appears an indebtedness of \$3,575; halls, etc., used for worship by 3 organizations; and 1 parsonage valued at \$1,100. There are 16 Sunday schools reported, with 62 officers and teachers and 393 scholars.

The number of ministers connected with the denomination is 7.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	16	16	482	16	263	219	10	3	10	10	2,315
North Central division.....	16	16	482	16	263	219	10	3	10	10	2,315
Illinois.....	1	1	10	1	6	4					
Wisconsin.....	3	3	112	3	69	43	2	1	2	2	340
Minnesota.....	7	7	139	7	66	73	5	2	5	5	1,175
North Dakota.....	5	5	221	5	122	99	3		3	3	800

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	10	10	\$16,400	4	\$3,575	1	\$1,100	15	16	62	393
North Central division.....	10	10	16,400	4	3,575	1	1,100	15	16	62	393
Illinois.....	1							1	1	3	25
Wisconsin.....	3	2	3,500	1	1,000			3	3	15	100
Minnesota.....	7	5	8,300	1	2,100	1	1,100	6	6	20	120
North Dakota.....	5	3	4,600	2	475			5	6	24	148

EVANGELICAL LUTHERAN JEHOVAH CONFERENCE.

HISTORY.

As the Lutheran immigration to the United States increased, the Lutheran churches in Europe became interested in the supply of ministers, and a number of organizations were formed there to assist in the training of ministers in the Lutheran faith. Among these was the Lower Hessian Mission Association, founded by the Rev. I. W. G. Vilmar, metropolitan and pastor of the church at Melsungen, Hesse-Cassel, Germany. In December, 1870, a theological seminary was established at that place, which was for many years connected with the Lutheran Synod of Iowa. In 1880 the board of the seminary withdrew from connection with that synod, preferring to train ministers independently for mission work in the United States. In November, 1886, the Rev. W. Hartwig, an elder in the old so-called "Resistent" Church, of Hesse-Cassel, came to America and began mission work at Greenfield, Mich., under the auspices of the Lower Hessian Mission Association. Other missionaries followed, and, as the work extended and it became necessary to form an association, the ministers identified with the movement organized the Evangelical Lutheran Jehovah Conference. This is not a synod in the usual sense of the term, but simply an association of ministers for mutual assistance in their church duties.

The general doctrinal position of the ministers and churches of the conference is in accord with that of other Evangelical Lutheran churches. They recognize the Apostles' and Nicene creeds and the Augsburg Confession of 1530 as authoritative. In polity they are entirely independent and are not affiliated with any synod in the United States.

The conference has no benevolent institutions and carries on no mission work as a body, but each minister is expected to do what he can in general evangelism as well as in his own church work.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 9 organizations, of which 8 are in Michigan and 1 in Maryland.

The total number of communicants reported is 735; of these, as shown by the returns for all but 1 organization, about 48 per cent are males and 52 per cent females. According to the statistics, the denomination has 12 church edifices; a seating capacity for church edifices of 1,450; church property valued at \$21,550, against which there appears an indebtedness of \$7,550;

RELIGIOUS BODIES.

and 6 parsonages valued at \$6,300. There are 10 Sunday schools reported, with 21 officers and teachers and 350 scholars.

The number of ministers connected with the denomination is 9.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	9	9	735	8	345	370	8	.....	12	7	1,450
South Atlantic division.....	1	1	50	1	20	30	1	.....	1	1	150
Maryland.....	1	1	50	1	20	30	1	.....	1	1	150
North Central division.....	8	8	685	7	325	340	7	.....	11	6	1,300
Michigan.....	8	8	685	7	325	340	7	.....	11	6	1,300

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	9	8	\$21,550	4	\$7,550	6	\$6,300	9	10	21	350
South Atlantic division.....	1	1	1,800	.....	.....	.....	.....	1	1	3	40
Maryland.....	1	1	1,800	.....	.....	.....	.....	1	1	3	40
North Central division.....	8	7	19,750	4	7,550	6	6,300	8	9	18	310
Michigan.....	8	7	19,750	4	7,550	6	6,300	8	9	18	310

MENNONITE BODIES.

GENERAL STATEMENT.

History.—The origin of the denominations classed under the head of Mennonite bodies is traced by them to an early period in the history of the Christian Church. As various changes in doctrine and church organization came about, in both the East and the West, a number of communities, unwilling to accept them and preferring the simplicity of the Apostolic Church, remained more or less distinct through the middle ages. These communities received various names in different localities and in different centuries, but from the time of the first general council at Nicea in the early part of the fourth century to the Conference of Dort, Holland, in 1632, they represented a general protest against ecclesiastical rule and a rigid liturgy, and an appeal for the simpler organization, worship, and faith of the apostolic age.

At the time of the Reformation, the members of these scattered communities who laid particular stress upon the doctrine of believers' baptism, as opposed to infant baptism, found a leader in the person of Menno

Simon, a former Roman Catholic priest who was born in Witmarsum, Holland, about 1496. He is regarded by the Mennonites, however, not so much as the founder of the church as a prominent factor in its organization. The name "Mennonite" dates from 1550, but would scarcely be recognized in Holland, where the usual name is "Doopsgezinde," or "Dooper," the Dutch equivalent for the English "Baptist." Similarly in parts of Germany, Switzerland, and Austria, the German form "Taufgesinnte," or "Täufer," was used to indicate Baptists, although this name was not applied to all Mennonites. It was to some of the Flemish Mennonites, who, upon the invitation of King Henry VIII, settled in England and became the pioneers of the great weaving industry of that country, that the Baptists of England were largely indebted for their organization as a religious body.

The hardships which these people suffered on account of the almost universal religious intolerance in Europe both before and after the Reformation caused them to look toward the New World, and early in the seventeenth century the first representatives crossed

the Atlantic. For a time their hopes were not realized. The new colonies were not liberal in the modern sense of the term and had small patience with those who did not agree with them in matters of faith and practice.

When William Penn acquired Pennsylvania from the English crown, he offered homes to the Mennonites, where they might enjoy the free exercise of their religious beliefs. They were, for the most part, too poor to emigrate, but the Society of Friends in England came to their relief. Forwarding agencies were established in several Dutch cities, to which funds gathered in England were sent; and thus means were provided by which large numbers from Holland, Switzerland, and Germany were enabled to come to America. Individual families settled in New York and New Jersey as early as 1640, but the first Mennonite colony was formed at Germantown, Pa., in 1683. As their numbers increased during the first third of the eighteenth century, the Mennonites spread northward from Germantown into Lancaster, Bucks, Berks, Montgomery, and other counties in Pennsylvania, and from these original settlements they have since spread to western Pennsylvania, Ohio, Canada, Indiana, Illinois, and farther west. As these early settlers came in contact with the Indians, they often found that their non-resistant principles served as a better protection than the rifles and stockades of most of the settlers, and there are but few records of injury of any kind inflicted upon them by the Indian tribes.

Since their settlement in this country a number of minor divisions have taken place among the Mennonites, occasioned by divergent views on some questions, but of late years the feeling has developed among nearly all branches that closer union and cooperation along certain common lines of gospel work would be desirable.

Doctrine.—At a general conference of the Mennonites in the Netherlands and Germany held at Dort, Holland, in 1632, a compilation of previous confessions of faith was made and called "A Declaration of the Chief Articles of our Common Christian Faith." This confession, containing eighteen articles, is accepted by the great majority of the Mennonite churches to-day.

A brief summary of these articles includes the following:

God the Creator of all things; the fall of man, through his disobedience; his restoration through the promise of the coming of Christ; the advent of Christ, the Son of God; redemption has been purchased by His death on the cross for all mankind, from the time of Adam to the end of the world, who shall have believed on and obeyed Christ.

The law of Christ is contained in the Gospel, by obedience to which alone humanity is saved. Repentance and conversion, or complete change of life, without which no outward obedience to gospel requirements will avail to please God, is necessary to salvation. All who have repented of their sins and believed on Christ as the Saviour, and in heart and life accept His commandments, are born again. As such they obey the command to be baptized with

water as a public testimony of their faith, are members of the Church of Jesus Christ, and are incorporated into the communion of the saints on earth. By partaking of the Lord's Supper the members express a common union with one another and a fellowship of love for and faith in Jesus Christ. The washing of the saints' feet is an ordinance instituted, and its perpetual observance commanded, by Christ. The state of matrimony is honorable between those spiritually kindred, and such alone can marry "in the Lord."

The civil government is a part of God's ministry, and members are not permitted to despise, blaspheme, or resist the government, but must be subject to it in all things and obedient to all its commands that do not militate against the will and law of God, and should pray earnestly for the government and its welfare, and in behalf of their country. Christ has forbidden his followers the use of carnal force in resisting evil and the seeking of revenge for evil treatment. Love for enemies can not be shown by acts of hatred and revenge, but by deeds of love and good will. The use of all oaths is forbidden, as contrary to God's will, though simple affirmation is allowed.

Those who willfully sin against God are to be excluded from the rights and privileges of the church, but are to be kindly exhorted to amend their ways, the object of expulsion being the amendment, not the destruction, of the offender, and for the benefit of the church. Those who, on account of their obstinacy, are finally reprovved and expelled from the church, because separated from God, must also be shunned socially, "that the openly obstinate and reprobate one may not defile others in the church," though in case of need they are to be kindly cared for, and admonished as those in need of spiritual help.

At the end of earth and earthly existence, all those who have lived and shall then be living are to be changed in a moment at the sound of the last trumpet, and are to appear before the judgment seat of Christ, where the good shall be separated from the evil; the good to enter into the heavenly joys prepared for them, the evil to depart forever from God's presence and mercy into the place prepared for the devil and his servants.

To the conviction that some of the requirements of civil law are contrary to the will and law of God is largely due the fact that the Mennonites have suffered so severely in past centuries, and have often been charged with being "clannish."

The Lord's Supper is observed twice a year in nearly all the congregations, and the great majority of them also observe the ordinance of washing the saints' feet in connection with and immediately after the Lord's Supper. In nearly all the Mennonite bodies, baptism is by pouring.

Polity.—With two exceptions the form of church government in the different bodies of the Mennonites is the same. The local church is autonomous, deciding all matters affecting itself. District or state conferences are established, in most cases, to which appeals may be made; otherwise the authority of the congregation or of a committee appointed by the congregation is final. All decisions of state or district conferences are presented to the individual congregations for ratification. The divinely appointed offices of the Church of Christ are held to be those of bishop (sometimes called elder and sometimes presbyter), minister (pastor or evangelist), and almoner (deacon). Besides these there are teachers, male and female, as coworkers in the administration of the work.

The Mennonite bodies are 14 in number, as follows:

Mennonite Church.
 Bruderhof Mennonite Church.
 Amish Mennonite Church.
 Old Amish Mennonite Church.
 Reformed Mennonite Church.
 General Conference of Mennonites of North America.
 Church of God in Christ (Mennonite).
 Old (Wisler) Mennonite Church.
 Defenceless Mennonites.
 Mennonite Brethren in Christ.
 Bundes Konferenz der Mennoniten Bruder-Gemeinde:
 Krimmer Bruder-Gemeinde.
 Schellenberger Bruder-Gemeinde.
 Central Illinois Conference of Mennonites.
 Nebraska and Minnesota Conference of Mennonites.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denom-

ination, is presented in the tables which follow. The Mennonite bodies, taken together, have 604 organizations. The total number of communicants reported is 54,798; of these, about 46 per cent are males and 54 per cent females.

According to the statistics, there are 509 church edifices; a seating capacity for church edifices of 171,381, as reported by 497 organizations; church property valued at \$1,237,134, against which there appears an indebtedness of \$9,082; halls, etc., used for worship by 87 organizations; and 39 parsonages valued at \$55,500. The Sunday schools, as reported by 411 organizations, number 439, with 5,041 officers and teachers and 44,922 scholars.

The number of ministers connected with the different bodies is given as 1,006.

The largest of these bodies, in both number of organizations and communicants, is the Mennonite Church, and the next in size is the General Conference of Mennonites of North America.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Mennonite bodies.....	604	604	54,798	604	25,053	29,745	1,006	498	87	509	497	171,381
Mennonite Church.....	220	220	18,674	220	8,404	10,270	346	202	13	207	202	77,451
Bruderhof Mennonite Church.....	8	8	275	8	129	146	9	8	-----	8	8	650
Amish Mennonite Church.....	57	57	7,040	57	3,629	4,011	131	52	5	52	52	17,487
Old Amish Mennonite Church.....	46	46	5,043	46	2,370	2,673	141	4	41	4	4	1,025
Reformed Mennonite Church.....	34	34	2,079	34	877	1,202	34	29	5	29	20	7,465
General Conference of Mennonites of North America.....	90	90	11,661	90	5,534	6,127	143	84	5	89	84	33,800
Church of God in Christ (Mennonite).....	18	18	562	18	261	301	17	2	5	2	2	350
Old (Wisler) Mennonite Church.....	9	9	655	9	307	348	18	9	-----	10	9	2,440
Defenceless Mennonites.....	14	14	967	14	435	532	26	13	1	13	13	3,095
Mennonite Brethren in Christ.....	68	68	2,801	68	1,070	1,731	70	58	9	58	57	16,248
Bundes Konferenz der Mennoniten Bruder-Gemeinde:												
Krimmer Bruder-Gemeinde.....	6	6	708	6	307	401	17	6	-----	6	6	3,175
Schellenberger Bruder-Gemeinde.....	13	13	1,825	13	830	995	19	13	-----	13	13	3,550
Central Illinois Conference of Mennonites.....	13	13	1,363	13	650	713	18	12	1	12	12	3,075
Nebraska and Minnesota Conference of Mennonites.....	8	8	545	8	250	295	17	6	2	6	6	1,570

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Mennonite bodies.....	604	497	\$1,237,134	31	\$9,082	39	\$55,500	411	439	5,041	44,922
Mennonite Church.....	220	202	500,112	6	1,215	5	6,700	156	170	1,967	15,798
Bruederhof Mennonite Church.....	8	8	9,100								
Amish Mennonite Church.....	57	52	122,275	7	1,321			54	57	798	6,367
Old Amish Mennonite Church.....	46	4	6,700					6	6	66	493
Reformed Mennonite Church.....	34	29	52,650								
General Conference of Mennonites of North America.....	90	84	303,400	9	5,690	9	19,050	84	89	1,148	12,472
Church of God in Christ (Mennonite).....	18	2	1,600								
Old (Wisler) Mennonite Church.....	9	0	17,950			1	500	13	13	142	1,102
Defenceless Mennonites.....	14	13	16,800			23	28,850	59	60	578	3,720
Mennonite Brethren in Christ.....	68	57	140,747	8	756						
Bundes Konferenz der Mennoniten Brueder-Gemeinde:											
Krimmer Brueder-Gemeinde.....	6	6	17,900	1	100	1	400	6	7	61	680
Schellenberger Brueder-Gemeinde.....	13	13	13,000					13	15	120	2,550
Central Illinois Conference of Mennonites.....	13	12	25,900					12	12	116	958
Nebraska and Minnesota Conference of Mennonites.....	8	6	9,000					8	10	45	782

MENNONITE CHURCH.

HISTORY.

The Mennonite Church, by far the largest of the different Mennonite bodies, represents the general trend of them all and is most closely identified with the history already given. In the controversy which resulted in the separation of the Amish Mennonite Church, it stood for the more liberal interpretation of the Confession of Faith, and has ever since included what may be called the conservatively progressive element of the Mennonite communities. It furnished the first Mennonite colony at Germantown, Pa., and was the most important factor in the westward extension of the different communities mentioned in the general statement.¹

DOCTRINE AND POLITY.

The general Confession of Faith adopted at Dort, Holland, in 1632, is accepted in full. In polity, so far as the local church and district and state conferences are concerned, the church is in accord with other Mennonite bodies.

The general conference,² organized in 1896, meets every two years, but is regarded as merely an advisory body. Delegates are chosen from among the ministers and deacons of the various state conferences and they, together with the bishops, who are members of the conferences by virtue of their office, decide all questions by majority vote. All their ministers and deacons have the privilege of debate but have no vote. This general conference furnishes the basis for the practical

union of the Mennonite Church and the Amish Mennonite Church. The Amish body sends delegates to it upon the same basis as does the Mennonite Church, and both bodies share equally in its work. The officers of the general conference are chosen from both bodies.

WORK.

In all departments of church activity—missionary, educational, and philanthropic—the Mennonite Church and the Amish Mennonite Church work together. There is a Mennonite Board of Missions and Charities, one member of which is elected from each of the Mennonite and Amish Mennonite conference districts.

The home missionary work is divided into evangelistic and city mission departments. The evangelistic department supplies needy congregations with ministers, and provides congregations with evangelists to hold revival meetings. The city mission department conducts 3 missions in Chicago, Ill., 2 in Kansas City, Kans., and 1 each in 6 other cities, and also sewing schools, medical dispensaries, and other charities at various places. The Welsh Mountain Industrial Mission for colored people in the mountainous sections of Pennsylvania is in charge of a Mennonite Sunday School Mission of Lancaster county. The contributions for the support of the general home missionary work in 1906 amounted to \$35,707.

The first foreign mission station was opened in 1902 at Dhamtari, India. Two other stations have since been established, and a considerable amount of land has been acquired for an industrial department. The report for 1906 shows 13 missionaries, with the same number of native helpers; 4 places of worship; a membership of 782; 3 schools with 6 teachers and a number

¹ See Mennonite bodies, page 405.

² Not to be mistaken for the General Conference of Mennonites of North America, see page 416.

of assistants and 285 pupils; 2 orphanages with a capacity of 550 inmates; property valued at \$62,000; and contributions amounting to \$31,688. A leper asylum, partly supported by the society in Scotland, is in charge of the mission workers.

The Mennonite and Amish Mennonite churches have jointly but one educational institution in the United States, located at Goshen, Ind., with an enrollment which has increased from 109 in 1896 to 225 in 1906. Of these students, 64 took an academic course, 47 a normal course, 32 a business course, and the remainder Bible or music courses. The value of the school property has increased from \$9,000 in 1896 to \$61,000 in 1906.

Philanthropic institutions under the care of the two bodies include an orphanage, a home for the friendless, and 2 homes for the aged, with a combined capacity of 188 and property valued at \$126,800. The contributions during the year 1906 were \$22,483.

An unincorporated organization has been formed for the purpose of rendering aid to any of its members who suffer loss of property by fire, lightning, or storm, to membership in which any member of any branch of the Mennonite bodies is eligible. The property of the members is entered at three-fourths of its actual value, and pro rata assessments are made annually to cover all losses of the preceding period. Another organization similar in nature and purpose but limited in membership to the members of the Mennonite and Old (Wisler) Mennonite churches is maintained in Lan-

caster and neighboring counties in Pennsylvania. The total amount of property entered upon the books of these organizations is upward of \$12,000,000.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 220 organizations, located in 21 states, contained, with the exception of 4 independent, in 12 conferences. The state having the largest number of organizations is Pennsylvania with 90.

The total number of communicants reported is 18,674; of these, about 45 per cent are males and 55 per cent females. According to the statistics, the denomination has 207 church edifices; a seating capacity for church edifices of 77,451; church property valued at \$500,112, against which there appears an indebtedness of \$1,215; halls, etc., used for worship by 13 organizations; and 5 parsonages valued at \$6,700. The Sunday schools, as reported by 156 organizations, number 170, with 1,967 officers and teachers and 15,798 scholars.

The number of ministers connected with the denomination is given as 346.

As compared with the report for 1890, these figures show a decrease of 26 organizations, but an increase of 1,596 communicants and \$183,067 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	220	220	18,674	220	8,404	10,270	202	13	207	202	77,451
North Atlantic division.....	90	90	10,493	90	4,735	5,758	90	.....	93	90	41,666
Pennsylvania.....	90	90	10,493	90	4,735	5,758	90	.....	93	90	41,666
South Atlantic division.....	50	50	1,987	50	852	1,135	39	9	39	30	11,780
Maryland.....	16	16	689	16	293	396	13	2	13	13	5,200
Virginia.....	23	23	967	23	432	535	20	2	20	20	5,180
West Virginia.....	11	11	331	11	127	204	6	5	6	0	1,400
North Central division.....	69	69	5,689	69	2,562	3,127	63	4	64	63	21,615
Ohio.....	20	20	2,365	20	1,045	1,320	20	.....	21	20	9,000
Indiana.....	14	14	1,138	14	504	634	13	1	13	13	4,700
Illinois.....	8	8	772	8	347	425	8	.....	8	8	2,220
Michigan.....	6	6	313	6	144	169	3	2	3	3	650
Minnesota.....	1	1	24	1	13	11	1	.....	1	1	100
Iowa.....	1	1	25	1	12	13	1	.....	1	1	200
Missouri.....	7	7	317	7	145	172	6	1	6	0	1,800
North Dakota.....	1	1	34	1	19	15	1	.....	1	1	130
South Dakota.....	1	1	75	1	40	35	1	.....	1	1	100
Nebraska.....	1	1	89	1	40	49	1	.....	1	1	400
Kansas.....	9	9	537	9	253	284	8	.....	8	8	1,925
South Central division.....	5	5	187	5	98	89	5	.....	5	5	770
Tennessee.....	1	1	44	1	21	23	1	.....	1	1	300
Oklahoma ¹	3	3	122	3	65	57	3	.....	3	3	350
Texas.....	1	1	21	1	12	9	1	.....	1	1	120
Western division.....	6	6	318	6	157	161	5	.....	6	5	1,020
Idaho.....	1	1	56	1	25	31	1	.....	1	1	300
Colorado.....	3	3	169	3	85	84	3	.....	4	3	1,020
Oregon.....	2	2	93	2	47	46	1	.....	1	1	300

¹ Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	220	202	\$500,112	6	\$1,215	5	\$6,700	150	170	1,967	15,798
North Atlantic division.....	90	90	294,050	2	200	3	4,000	63	64	861	6,651
Pennsylvania.....	90	90	294,050	2	200	3	4,000	63	64	861	6,651
South Atlantic division.....	50	39	43,837					23	23	194	1,306
Maryland.....	16	13	22,800					9	9	94	591
Virginia.....	23	20	18,187					12	12	95	665
West Virginia.....	11	6	2,850					2	2	5	50
North Central division.....	69	63	146,125	1	190	2	2,700	59	67	757	6,863
Ohio.....	20	20	70,325			1	1,200	16	19	248	2,769
Indiana.....	14	13	24,300			1	1,500	11	11	136	1,446
Illinois.....	8	8	24,300					8	11	129	935
Michigan.....	6	3	2,800					5	5	49	321
Minnesota.....	1	1	1,000					1	1	8	40
Iowa.....	1	1	1,200					1	1	9	40
Missouri.....	7	6	5,900	1	100			7	9	71	498
North Dakota.....	1	1	1,000					1	1	7	54
South Dakota.....	1	1	2,000					1	1	2	35
Nebraska.....	1	1	2,400					1	1	15	130
Kansas.....	9	8	10,900					7	7	83	595
South Central division.....	5	5	3,250					5	5	44	286
Tennessee.....	1	1	1,200					1	1	11	60
Oklahoma ¹	3	3	1,150					3	3	25	193
Texas.....	1	1	900					1	1	8	33
Western division.....	6	5	12,850	3	825			6	11	111	692
Idaho.....	1	1	2,000					1	2	15	132
Colorado.....	3	3	10,050	3	825			3	5	59	345
Oregon.....	2	1	800					2	4	37	215

¹Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting--		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	220	220	18,674	220	8,404	10,270	202	13	207	202	77,451
Canada.....	1	1	64	1	33	31	1		1	1	150
Franconia.....	21	21	3,655	21	1,753	1,902	21		22	21	8,476
Franklin County, Pennsylvania, and Washington County, Maryland.....	12	12	834	12	342	492	12		12	12	4,400
Illinois.....	8	8	772	8	347	425	8		8	8	2,220
Indiana-Michigan.....	18	18	1,374	18	609	765	15	3	15	15	5,500
Kansas-Nebraska.....	16	16	946	16	460	486	15		16	15	3,465
Lancaster.....	58	58	5,814	58	2,514	3,300	58		60	58	28,780
Missouri-Iowa.....	11	11	413	11	196	217	10	1	10	10	2,530
Ohio.....	19	19	1,078	19	742	936	19		20	19	7,950
Pacific Coast.....	3	3	149	3	72	77	2		2	2	600
Southwestern Pennsylvania.....	15	15	879	15	419	460	12	2	12	12	5,210
Virginia.....	34	34	1,298	34	559	739	26	7	26	26	6,580
Independent congregations.....	4	4	798	4	358	440	3		3	3	1,580

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	220	202	\$500,112	6	\$1,215	5	\$0,700	156	170	1,967	15,798
Canada.....	1	1	400					1	1	9	70
Franceonia.....	21	21	68,000	2	200	2	3,000	13	13	190	1,886
Franklin County, Pennsylvania, and Washington County, Maryland.....	12	12	20,600					6	6	63	341
Illinois.....	8	8	24,300					8	11	129	935
Indiana-Michigan.....	18	15	26,700			1	1,500	15	15	176	1,697
Kansas-Nebraska.....	16	15	26,700	3	825			15	17	183	1,234
Lancaster.....	58	58	208,950					40	41	504	3,882
Missouri-Iowa.....	11	10	9,400	1	190			10	12	95	632
Ohio.....	19	19	45,650					16	19	218	1,989
Pacific Coast.....	3	2	2,800					3	6	52	347
Southwestern Pennsylvania.....	15	12	19,300			1	1,000	13	13	138	1,133
Virginia.....	34	26	21,037					14	14	100	715
Independent congregations.....	4	3	26,275			1	1,200	2	2	50	937

BRUEDERHOEF MENNONITE CHURCH.

HISTORY.

Jacob Huter, an Anabaptist minister of the sixteenth century, advocated the communistic conception of the ownership of property, and his followers, with other Anabaptists of widely varying creeds and practices, were bitterly persecuted. He himself, after being driven from place to place, was finally apprehended and burned at the stake at Innsbruck, in the Tyrol, in 1536, during what was probably the fiercest persecution suffered by any of the Anabaptist bodies in the sixteenth century. Despite the persecution, however, the community, which came to be known as the Hutterische Brueder, also the Hutterite Society, flourished, and at the beginning of the Thirty Years' war had 24 branches in Moravia. Although Joseph II had granted the members a certain measure of religious liberty, they were at length driven from Austria and found a home successively in Hungary, Roumania, and Russia. In Russia many of them gave up the communistic idea and united with other Mennonite congregations. When their religious liberty was circumscribed by the imperial ukases of 1863 to 1865, they, with many other Russian Mennonites, came to the United States, settling in Bonhomme county, S. Dak., in 1874, where they have prospered, and whence they have spread into adjoining counties. They still consider themselves Germans and use the German language exclusively in their religious services and in their homes.

In doctrine the church is practically in accord with other Mennonite bodies, except in so far as it adheres to the communistic idea. The general polity also is in accord with that of the other bodies.

WORK.

Special attention is paid to education, and each community has a school. At the age of 3 years the children enter a primary school, where the instruction is of a religious nature. At the age of 6 years they are advanced to a higher grade, where the common branches are taught, in connection with Bible history and the articles of faith as embodied in the catechism. As a result of this system, there is no illiteracy in any of their communities, and a few of their young people are seeking college education.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the table which follows. As shown by this table, the denomination has 8 organizations, all of which are in South Dakota.

The total number of communicants reported is 275; of these, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 8 church edifices with a seating capacity of 650; and church property valued at \$9,100, against which there appears no indebtedness. No Sunday schools are reported.

The number of ministers connected with the denomination is given as 9.

As compared with the report for 1890, these figures show an increase of 3 organizations and \$4,600 in the value of church property, but a decrease of 77 in the number of communicants.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.					VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.		
Total for denomination..	8	8	275	8	129	146	8	.....	8	8	650	8	\$9,100
North Central division.....	8	8	275	8	129	146	8	.....	8	8	650	8	9,100
South Dakota.....	8	8	275	8	129	146	8	.....	8	8	650	8	9,100

AMISH MENNONITE CHURCH.

HISTORY.

This branch of the Mennonite bodies became a separate organization in the closing years of the seventeenth century. Jacob Ammon, or Amen, from whose name the term "Amish" was derived, was a native of Amenthal, Switzerland; but, probably to escape persecution, he settled in Alsace in 1659. There was a tendency on the part of many of the Mennonites of the time, during the interval of rest from persecution, to become lax in their religious life and discipline. Ammon was the acknowledged leader of those who held to the strict letter of Menno Simon's teachings and the literal interpretation of several points of doctrine presented in the confession of faith, adopted at the general conference held at Dort, Holland, in 1632. Maintaining that, because they were not literally and rigorously carried out, some of the articles of the confession were a dead letter with many of the congregations, he traveled extensively, laboring to restore the communities to the spiritual life and condition manifested during Simon's ministry among them. The special point of divergence between his followers and the other Mennonites was in regard to the exercise of the ban, or excommunication of disobedient members, as taught in I Corinthians v, 9-11; II Thessalonians iii, 14; Titus iii, 10, and incorporated in the confession of faith. The Amish party interpreted these passages as applying to daily life and the daily table; while the others understood them to mean simply the exclusion of expelled members from the communion table.

In 1690 two bishops, Ammon and Blank, acted as a committee to investigate conditions in Switzerland and southern Germany. As those accused of laxity in the particulars mentioned did not appear when called upon to answer the charges preferred against them, the Amish leaders expelled them. They in turn disowned the Amish party, and the separation was completed in 1698. Some time after this, Ammon and his followers made overtures for a reconciliation and union of the two factions, but these were rejected,

and it remained for the closing years of the nineteenth century, almost exactly two centuries later, to see the steps taken that virtually reunited the two bodies, or the main part of each, for in the meantime there had been other divisions between the extreme elements of both.

At about the time of the separation, the migration of Mennonites from Europe to the crown lands acquired by William Penn in America began to assume large proportions, and included many of the Amish Mennonites, who settled in what now comprises Lancaster, Mifflin, Somerset, Lawrence, and Union counties, in Pennsylvania. William Penn himself traveled extensively among the Mennonites in Europe, preaching in their meetings, and rendering them aid in various ways. From Pennsylvania the Amish Mennonites moved with the westward tide of migration into Ohio, Indiana, Illinois, Nebraska, and other states. There was also a large exodus from Pennsylvania and from Europe direct to Canada, principally to the section westward of the large tract acquired by the early Mennonite settlers in Waterloo county, Ontario.

Toward the middle of the nineteenth century a growing sentiment in favor of closer relations between the two main bodies of Mennonites became manifest. Many prominent men on both sides, feeling that the division of 1698 was an error for which both sides were more or less to blame, used their influence toward a reconciliation. The establishment in 1864 of a religious periodical, and later the publication of other religious literature, for the benefit of, and supported by, both the Mennonite Church and the Amish Mennonites, naturally drew them into closer relationship. One result was the revival in both branches of direct evangelistic and missionary effort, which had been largely neglected ever since the migration from Europe to America. In this resumption of long neglected activities, denominational lines between the two bodies were disregarded. The establishment also

of a common church school, in the closing decade of the last century, brought the most prominent men and ablest thinkers, as well as the young people of both parties, into one working body. Almost simultaneous with this, and as a natural result of it, was the establishment in 1896 of a general conference, in which each body was accorded equal rights in all things pertaining to conference work. Thus, while no formal declaration of an organic union has been or probably ever will be made, these two bodies are, by virtue of their community of interests in all lines of denominational work, practically one church, and the statement of doctrine, polity, and work of the Mennonite Church is applicable throughout to the Amish Mennonites.¹

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which

¹ See Mennonite Church, page 407.

follow. As shown by these tables, the denomination has 57 organizations, located in 15 states, and contained, with the exception of 2 independent, in 4 conferences. Of these organizations, 46 are in the North Central division.

The total number of communicants reported is 7,640; of these, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 52 church edifices with a seating capacity of 17,487; church property valued at \$122,275, against which there appears an indebtedness of \$1,321; and halls, etc., used for worship by 5 organizations. There are 57 Sunday schools reported, with 798 officers and teachers and 6,367 scholars.

The number of ministers connected with the denomination is given as 131.

As compared with the report for 1890, these figures show a decrease of 40 organizations and 2,461 communicants, but an increase of \$45,825 in the value of church property. Certain organizations hitherto credited to this branch of the Mennonites are now included with the Old Amish Mennonite Church, with which they are reported as being affiliated.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	57	57	7,640	57	3,629	4,011	52	5	52	52	17,487
North Atlantic division.....	5	5	569	5	251	318	5	.....	5	5	1,775
Pennsylvania.....	5	5	569	5	251	318	5	.....	5	5	1,775
South Atlantic division.....	2	2	56	2	29	27	2	.....	2	2	255
Maryland.....	1	1	24	1	12	12	1	.....	1	1	130
Virginia.....	1	1	32	1	17	15	1	.....	1	1	125
North Central division.....	46	46	6,750	46	3,225	3,525	41	5	41	41	14,487
Ohio.....	11	11	2,877	11	1,357	1,520	11	.....	11	11	5,285
Indiana.....	8	8	1,078	8	500	572	6	2	6	6	2,075
Illinois.....	7	7	993	7	493	500	7	.....	7	7	2,132
Michigan.....	2	2	178	2	93	85	2	.....	2	2	450
Iowa.....	6	6	666	6	310	356	4	2	4	4	1,240
Missouri.....	3	3	392	3	182	210	3	.....	3	3	925
North Dakota.....	1	1	95	1	47	48	.....	1	.....	.....	.....
Nebraska.....	5	5	370	5	186	184	5	.....	5	5	980
Kansas.....	3	3	101	3	51	50	3	.....	3	3	800
South Central division.....	2	2	80	2	40	40	2	.....	2	2	220
Arkansas.....	1	1	45	1	23	22	1	.....	1	1	150
Oklahoma ¹	1	1	35	1	17	18	1	.....	1	1	70
Western division.....	2	2	185	2	84	101	2	.....	2	2	750
Oregon.....	2	2	185	2	84	101	2	.....	2	2	750

¹ Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	57	52	\$122,275	7	\$1,321	.....	.....	54	57	798	6,367
North Atlantic division.....	5	5	10,000	.....	.....	.....	.....	5	5	76	436
Pennsylvania.....	5	5	10,000	.....	.....	.....	.....	5	5	76	436
South Atlantic division.....	2	2	2,000	1	188	.....	.....	2	3	16	98
Maryland.....	1	1	800	.....	.....	.....	.....	1	1	8	51
Virginia.....	1	1	1,200	1	188	.....	.....	1	2	8	47
North Central division.....	46	41	107,925	6	1,133	.....	.....	43	45	658	5,517
Ohio.....	11	11	29,800	.....	.....	.....	.....	11	13	212	1,907
Indiana.....	8	6	14,650	2	430	.....	.....	6	7	169	970
Illinois.....	7	7	40,500	.....	.....	.....	.....	7	7	120	971
Michigan.....	2	2	1,800	2	190	.....	.....	2	2	29	200
Iowa.....	6	4	6,800	.....	.....	.....	.....	6	6	81	630
Missouri.....	3	3	3,800	.....	.....	.....	.....	2	2	30	280
North Dakota.....	1	.....	.....	.....	.....	.....	.....	2	2	6	30
Nebraska.....	5	5	7,675	2	513	.....	.....	5	5	53	394
Kansas.....	3	3	2,900	.....	.....	.....	.....	3	3	18	135
South Central division.....	2	2	750	.....	.....	.....	.....	2	2	15	100
Arkansas.....	1	1	500	.....	.....	.....	.....	1	1	8	50
Oklahoma ¹	1	1	250	.....	.....	.....	.....	1	1	7	50
Western division.....	2	2	1,600	.....	.....	.....	.....	2	2	33	216
Oregon.....	2	2	1,600	.....	.....	.....	.....	2	2	33	216

¹ Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	57	57	7,640	57	3,629	4,011	52	5	52	52	17,487
Eastern.....	11	11	2,110	11	990	1,120	11	.....	11	11	4,365
Indiana-Michigan.....	10	10	1,250	10	599	657	8	2	8	8	3,125
Ohio-Pennsylvania.....	6	6	1,338	6	623	715	6	.....	6	6	2,675
Western.....	28	28	2,787	28	1,346	1,441	26	2	26	26	7,047
Independent congregations.....	2	2	149	2	71	78	1	1	1	1	275

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	57	52	\$122,275	7	\$1,321	.....	.....	54	57	798	6,367
Eastern.....	11	11	21,400	1	188	.....	.....	11	12	173	1,373
Indiana-Michigan.....	10	8	16,450	4	620	.....	.....	8	8	138	1,170
Ohio-Pennsylvania.....	6	6	19,200	.....	.....	.....	.....	6	8	124	993
Western.....	28	26	64,025	2	513	.....	.....	27	27	350	2,720
Independent congregations.....	2	1	1,200	.....	.....	.....	.....	2	2	13	106

RELIGIOUS BODIES.

OLD AMISH MENNONITE CHURCH.

HISTORY.

As the movement along more progressive lines in the Amish Mennonite Church developed, resulting in a virtual reunion of the conservatively progressive element in that body with a kindred element in the Mennonite Church, it encountered not a little opposition from the more strictly conservative members. The result was a gradual separation, and the organization of the Old Amish Mennonite Church about 1865.

DOCTRINE AND POLITY.

The members are very strict in the exercise of the ban, or shunning of expelled members. They have few Sunday schools, no evening or protracted meetings, church conferences, missions, or benevolent institutions. They worship for the most part in private houses, and use the German language exclusively in their services. They do not associate in religious work with other bodies, and are distinctive and severely plain in their costume, using hooks and eyes instead of buttons. They are, however, by no means a unit in all these things, and the line of distinction between them and the Amish Mennonites is in many cases not very clearly drawn. Some are constantly drawing nearer in their church relationship toward the more progressive body which has affiliated with the Mennonite Church, and some of their congregations are liberal supporters of the missionary

and charitable work conducted through the Mennonite Board of Missions and Charities.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 46 organizations, located in 12 states; of these, 30 are in the North Central division.

The total number of communicants reported is 5,043; of these, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 4 church edifices with a seating capacity of 1,025; church property valued at \$6,700, against which there appears no indebtedness; and halls, etc., used for worship by 41 organizations. There are 6 Sunday schools reported, with 66 officers and teachers and 493 scholars.

The number of ministers connected with the denomination is given as 141.

As compared with the report for 1890, these figures show an increase of 24 organizations, 3,005 communicants, and \$5,200 in the value of church property. Certain organizations hitherto credited to the Amish Mennonite Church are now reported with this body, with which they are said to be affiliated.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	46	46	5,043	46	2,370	2,673	4	41	4	4	1,025
North Atlantic division.....	11	11	1,742	11	828	914	.....	11	.....	.....	.....
New York.....	1	1	168	1	90	78	.....	1	.....	.....	.....
Pennsylvania.....	10	10	1,574	10	738	836	.....	10	.....	.....	.....
South Atlantic division.....	3	3	165	3	79	86	2	1	2	2	525
Maryland.....	3	3	165	3	79	86	2	1	2	2	525
North Central division.....	30	30	3,099	30	1,444	1,655	2	27	2	2	500
Ohio.....	9	9	1,245	9	585	660	.....	9	.....	.....	.....
Indiana.....	6	6	627	6	289	338	.....	6	.....	.....	.....
Illinois.....	4	4	267	4	121	146	.....	4	.....	.....	.....
Michigan.....	2	2	194	2	98	96	.....	2	.....	.....	.....
Iowa.....	2	2	211	2	92	119	.....	2	.....	.....	.....
Missouri.....	2	2	88	2	40	48	.....	1	.....	.....	.....
Kansas.....	5	5	467	5	219	248	.....	5	.....	.....	.....
Western division.....	2	2	37	2	19	18	.....	2	.....	.....	.....
Montana.....	1	1	21	1	10	11	.....	1	.....	.....	.....
Oregon.....	1	1	16	1	9	7	.....	1	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	46	4	\$0,700					6	6	66	493
North Atlantic division.....	11										
New York.....	1										
Pennsylvania.....	10										
South Atlantic division.....	3	2	2,100					3	3	20	199
Maryland.....	3	2	2,100					3	3	20	199
North Central division.....	30	2	4,600					3	3	46	294
Ohio.....	9										
Indiana.....	6										
Illinois.....	4										
Michigan.....	2										
Iowa.....	2	2	4,600					2	2	40	230
Missouri.....	2							1	1	6	64
Kansas.....	5										
Western division.....	2										
Montana.....	1										
Oregon.....	1										

REFORMED MENNONITE CHURCH.

HISTORY.

A movement among the Mennonites in Pennsylvania along practically the same lines as that which, under the leadership of Jacob Ammon, had resulted in the division in Europe in 1698, was inaugurated by Francis Herr and his son John Herr, and resulted in 1812 in the organization of the Reformed Mennonite Church, with John Herr as pastor and bishop. He condemned the church as "a corrupt and dead body," and labored for the restoration of purity in teaching and the maintenance of discipline.

The Reformed Mennonites accept the eighteen articles of the Dort Confession and retain the general features of church organization of the Mennonite Church. They are very strict in their discipline, especially in the use of the ban, have no fellowship whatever with other religious bodies, and hold that the doctrine of nonresistance is one of the cardinal principles of the Gospel.

They have no Sunday schools, no educational institutions, and no missionary work, home or foreign, but are very zealous in the performance of every known duty within the confines of their religious life. They are charitable toward those in need, honest and industrious, and generally prosperous.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the table which follows. As shown by this table, the denomination has 34 organizations, located in 7 states; the largest number in any one state being 16 in Pennsylvania.

The total number of communicants reported is 2,079; of these, about 42 per cent are males and 58 per cent females. According to the statistics, the denomination has 29 church edifices with a seating capacity of 7,465; church property valued at \$52,650, against which there appears no indebtedness; and halls, etc., used for worship by 5 organizations. As already stated they have no Sunday schools.

The number of ministers connected with the denomination is 34.

As compared with the report for 1890, these figures show an increase of 424 communicants, but with respect to the number of organizations and the value of church property, they are the same as those given for 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY,
BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.					VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.		
Total for denomination.	34	34	2,079	34	877	1,202	20	5	29	29	7,465	29	\$52, 650
North Atlantic division.....	19	19	1,355	19	563	792	19	.....	19	19	5,215	19	41,300
New York.....	3	3	137	3	63	74	3	.....	3	3	580	3	2,200
Pennsylvania.....	16	16	1,218	16	500	718	16	.....	16	16	4,635	16	39,100
South Atlantic division.....	2	2	75	2	35	40	2	.....	2	2	400	2	1,800
Maryland.....	2	2	75	2	35	40	2	.....	2	2	400	2	1,800
North Central division.....	13	13	649	13	279	370	8	5	8	8	1,850	8	9,550
Ohio.....	7	7	477	7	205	272	6	1	6	6	1,350	6	6,350
Indiana.....	2	2	87	2	16	21	1	1	1	1	100	1	700
Illinois.....	1	1	72	1	30	42	1	.....	1	1	400	1	2,500
Michigan.....	3	3	63	3	28	35	.....	3	.....	.....	.....	.....	.....

GENERAL CONFERENCE OF MENNONITES OF NORTH AMERICA.

HISTORY.

In March, 1859, two small Mennonite congregations in Lee county, Iowa, composed of immigrants from southern Germany, held a conference to discuss the possible union of all the Mennonite bodies in America. Until that time, while in a general way the different organizations had held to the same doctrines, they had not cooperated actively, or at least had taken no concerted part in any particular work. The resolutions adopted at this meeting drew the attention of all the Mennonite bodies. Among those especially interested was John Oberholzer, of Bucks county, Pa., who had taken advanced ground in the matter of aggressive work, and, together with 16 other ministers, having been charged with insubordination to the then established form of church government in his conference and having been disowned by that conference, had organized a separate conference in eastern Pennsylvania in October, 1847. The publication by Oberholzer of the *Religiöser Botschafter*, founded in 1852 and later styled *Christliches Volksblatt*, gave wide publicity and strong support to the new union movement, which promised to advance along broader and more liberal lines than his conference had permitted. The Iowa congregations extended a general invitation to all Mennonite congregations and conferences, and in May, 1860, at West Point, Iowa, the first effort was made to hold a general conference of Mennonites in America. While this conference was not completely representative, questions of education, missions, and unity were discussed, and the organization of the General Conference of Mennonites in America was brought about. On the basis of uniting in the support of mission work, other congregations were soon added, and

the membership and influence of the body grew rapidly. Many of the congregations whose members had come from Russia and Germany since 1850 and who had become acquainted with the movement before leaving Europe joined the new organization. Among the Amish Mennonites who came from Europe and settled in Ohio about 1840 were some who favored greater leniency in discipline, and who separated from the Amish body on that account. They were known as the Apostolic Mennonite Church, but after the organization of the General Conference of Mennonites they affiliated with that body, and in this report their sole remaining church is included in its statistics.

The church is well organized and aggressive in the various lines of Christian effort, and is rapidly increasing in numbers in the United States and Canada.

DOCTRINE.

In doctrine this body is, with few exceptions, in strict accord with other Mennonites, the main difference being that in most of the congregations the passage in I Corinthians xi, 4-15, is not understood as making obligatory the use of a covering for the head of female members during prayer and worship, and that the passage in John xiii, 4-15, is believed not to command the institution of an ordinance (that of foot-washing) to be observed according to the example there described. In the matter of conformity to the world, some congregations adhere less strictly than others to the articles of faith adopted by the body as a whole. Their common ground of union is contained in the following confession:

This conference recognizes and acknowledges the sacred Scriptures of the Old and New Testaments as the only and infallible rule of faith and life; for "other foundation can no man lay than that is

laid, which is Jesus Christ." In matters of faith it is therefore required of the congregations which unite with the conference that, accepting the above confession, they hold fast to the doctrine of salvation by grace through faith in the Lord Jesus Christ, baptism on confession of faith, the refusal of all oaths, the Christ-taught doctrine of peace and nonresistance, and the practice of a scriptural church discipline.

POLITY.

The local church is autonomous in its government, although appeal may be made to the local and district conferences, which meet annually. The General Conference meets every three years, and is not a legislative, but an advisory body, having no power to act in any way prejudicial to the rights of the individual congregations. Any congregation of any Mennonite body, upon agreeing to and adopting the constitution, may become a member of the General Conference on approval by a majority vote of the conference, every congregation having 1 vote for every 30 communicant members or fraction thereof. This conference elects officers and a board of 9 trustees of which 3 members are chosen at each regular meeting. It also chooses a Board of Home Missions, a Board of Foreign Missions, and a Board of Publication.

WORK.

Home missionary work is carried on through the agency of the Board of Home Missions, and has for its object the supplying of small and needy congregations with ministers, sending evangelists to localities where the gospel is seldom preached, and conducting missions in cities. The amount contributed for the work in 1906 was about \$1,100, and the results are manifest in the addition of 20 congregations to the General Conference during three years. The work among the Indians of this country, usually classed as home work, is under the care of the Board of Foreign Missions. It includes 5 mission districts among the Cheyenne, Arapaho, and Moki Indians, in Oklahoma, Montana, and Arizona, and these report a total membership of 194.

The Board of Foreign Missions has charge of the work among the Indians referred to, and also in India, where 2 stations are occupied and work is carried on in the Hindi and Urdu languages. In 1906 there were reported 60 church members in the foreign field, 2 industrial schools, and 2 hospitals. The value of property in these mission fields, including that for the Indian work in this country, is \$72,000, and the amount contributed for both branches of the work was \$21,500.

The educational interests of the General Conference were represented in 1906 by 2 colleges, a teachers' training school and collegiate institute, and 3 preparatory schools in the United States, reporting a total of 50 teachers, 600 students, school property valued at \$110,000, and contributions amounting to \$22,000. Results of the educational work in this country are apparent in the increasing use of English, especially by the younger generation, and in the development of leaders for religious work.

The benevolent work of the denomination in 1906 included 2 hospitals and a home for the aged in this country and 2 hospitals in India, with total accommodations for 520 inmates, property valued at \$26,000, and cost of maintenance approximately \$4,000. A temperance society reported a membership of 250. A Mennonite book concern is located at Berne, Ind., which issues one English and one German weekly paper and general Sunday school literature.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 90 organizations, in 5 districts, located in 16 states and the territory of Arizona. Of these organizations, 49 are in the North Central division, Kansas leading with 21.

The total number of communicants reported is 11,661; of these, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 89 church edifices; a seating capacity for church edifices of 33,800; church property valued at \$303,400, against which there appears an indebtedness of \$5,690; halls, etc., used for worship by 5 organizations; and 9 parsonages valued at \$19,050. The Sunday schools, as reported by 84 organizations, number 89, with 1,148 officers and teachers and 12,472 scholars.

The number of ministers connected with the denomination is 143.

As compared with the report for 1890, in which this denomination was considered as two bodies—the General Conference and the Apostolic Mennonite Church—these figures show an increase of 43 organizations, 5,782 communicants, and \$182,850 in the value of church property.

RELIGIOUS BODIES.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	90	90	11,661	90	5,534	6,127	84	5	89	84	33,800
North Atlantic division.....	16	16	1,711	16	793	918	16	.....	18	16	5,610
New York.....	2	2	36	2	17	19	2	.....	2	2	335
Pennsylvania.....	14	14	1,675	14	776	899	14	.....	16	14	5,275
North Central division.....	49	49	8,573	49	4,079	4,494	47	2	50	47	23,945
Ohio.....	9	9	1,526	9	704	822	8	1	8	8	4,900
Indiana.....	2	2	920	2	437	483	2	.....	2	2	1,500
Illinois.....	1	1	146	1	73	73	1	.....	1	1	300
Minnesota.....	1	1	262	1	122	140	1	.....	1	1	875
Iowa.....	4	4	767	4	342	425	4	.....	4	4	1,050
Missouri.....	1	1	130	1	60	70	1	.....	1	1	300
South Dakota.....	5	5	562	5	284	278	5	.....	6	5	2,450
Nebraska.....	5	5	679	5	331	348	4	1	4	4	1,825
Kansas.....	21	21	3,681	21	1,726	1,855	21	.....	23	21	10,745
South Central division.....	18	18	1,145	18	549	596	14	3	14	14	2,825
Oklahoma ¹	18	18	1,145	18	549	596	14	3	14	14	2,825
Western division.....	7	7	232	7	113	119	7	.....	7	7	1,420
Montana.....	1	1	5	1	2	3	1	.....	1	1	100
Arizona.....	1	1	3	1	1	2	1	.....	1	1	230
Washington.....	1	1	38	1	21	17	1	.....	1	1	300
Oregon.....	2	2	86	2	40	46	2	.....	2	2	500
California.....	2	2	100	2	49	51	2	.....	2	2	320

¹Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	90	84	\$303,400	9	\$5,690	9	\$19,050	84	89	1,148	12,472
North Atlantic division.....	16	16	70,300	4	2,200	1	1,800	14	14	184	1,871
New York.....	2	2	1,800	.....	.....	.....	.....	1	1	6	75
Pennsylvania.....	14	14	68,500	4	2,200	1	1,800	13	13	178	1,796
North Central division.....	49	47	203,600	3	2,740	3	8,500	48	53	790	8,864
Ohio.....	9	8	63,500	1	740	2	6,000	9	9	150	1,477
Indiana.....	2	2	12,500	.....	.....	.....	.....	2	2	98	900
Illinois.....	1	1	2,500	.....	.....	1	2,500	1	1	14	70
Minnesota.....	1	1	7,000	.....	.....	.....	.....	1	1	27	350
Iowa.....	4	4	8,700	.....	.....	.....	.....	4	4	68	630
Missouri.....	1	1	1,000	.....	.....	.....	.....	1	1	25	200
South Dakota.....	5	5	10,200	1	500	.....	.....	5	5	68	910
Nebraska.....	5	4	11,700	.....	.....	.....	.....	5	5	48	808
Kansas.....	21	21	86,500	1	1,500	.....	.....	20	25	292	3,519
South Central division.....	18	14	16,000	2	750	3	3,550	16	16	123	1,207
Oklahoma ¹	18	14	16,000	2	750	3	3,550	16	16	123	1,207
Western division.....	7	7	13,500	.....	.....	2	5,200	6	6	51	440
Montana.....	1	1	1,000	.....	.....	1	1,200	.....	.....	.....	.....
Arizona.....	1	1	2,000	.....	.....	1	4,000	.....	.....	.....	.....
Washington.....	1	1	1,000	.....	.....	.....	.....	1	1	10	70
Oregon.....	2	2	8,000	.....	.....	.....	.....	2	2	22	160
California.....	2	2	6,500	.....	.....	.....	.....	2	2	17	145

¹Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	90	90	11,661	90	5,534	6,127	84	5	89	84	33,800
Eastern.....	16	16	1,711	16	793	918	16	-----	18	16	5,610
Middle.....	17	17	3,489	17	1,616	1,873	16	1	16	16	8,050
Northern.....	10	10	1,416	10	601	725	9	1	10	9	5,000
Pacific.....	2	2	76	2	40	36	2	-----	2	2	500
Western.....	45	45	4,909	45	2,394	2,575	41	3	43	41	14,640

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	90	84	\$303,400	9	\$5,690	9	\$19,050	84	89	1,148	12,472
Eastern.....	16	16	70,300	4	2,200	1	1,800	14	14	184	1,871
Middle.....	17	16	88,200	1	740	3	8,500	17	17	355	3,277
Northern.....	10	9	28,100	1	500	-----	-----	10	10	123	1,968
Pacific.....	2	2	2,000	-----	-----	-----	-----	2	2	22	150
Western.....	45	41	114,800	3	2,250	5	8,750	41	46	464	5,206

CHURCH OF GOD IN CHRIST (MENNONITE).

HISTORY.

Largely owing to the difficulty of communication between different sections of the country, the same general reform movement which resulted in the development of the Amish Mennonite Church in Europe and the Reformed Mennonite Church in Pennsylvania, occasioned in 1859 the organization in Ohio of the Church of God in Christ as a separate body. The leader in this movement was John Holdeman, who was born in Ohio in 1832 and united with the Mennonite Church at the age of 21 years. At the age of 25 years, believing that he was called of God to preach, but not being recognized by the church as a properly ordained preacher, he began to hold independent services and soon gathered a company of followers. Asserting that the Mennonite Church had shifted from the old foundation, he directed his efforts chiefly toward the reestablishment and maintenance of the order and discipline of the church as he understood it had been in Menno Simon's time. This included particularly the strict exercise of the ban, or the shunning of expelled members, and the refusal of fellowship with those of other denominations. Holdeman traveled extensively in an effort to bring others to his views, and in 1859 the full organization of the body was completed. As the Russian Mennonites began to come into the

country in 1870, several hundreds of them joined the movement.

As the years passed by, and even before the death of Holdeman in 1900, the views on discipline were considerably relaxed, and since his death, largely through the influence of the Russian Mennonite membership, increasing leniency has appeared in the attitude of the denomination toward other religious bodies, especially toward the parent body. A tendency is apparent, at least on the part of a considerable portion of the body, toward union with the church from which Holdeman separated.

In addition to the strict interpretation of the letter of the confession of faith, some characteristic doctrines are taught, notable among them being the refusal to take interest on money loaned, which is called usury and considered wrong.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the table which follows. As shown by this table, the denomination has 18 organizations, located in 8 states; 16 of which are in the North Central division.

The total number of communicants reported is 562; of these, about 46 per cent are males and 54 per cent females. According to the statistics, the denomination has 2 church edifices with a seating capacity of 350; church property valued at \$1,600, against which there appears no indebtedness; and halls, etc., used for worship by 5 organizations. No Sunday schools are reported.

The number of ministers connected with the denomination is given as 17.

As compared with the report for 1890, these figures show an increase of 91 communicants, but with respect to the number of organizations and the value of church property, they are the same as those given for 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY,
BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.					VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.		
Total for denomination....	18	18	562	18	261	301	2	5	2	2	350	2	\$1,000
South Atlantic division	2	2	22	2	11	11							
Virginia	2	2	22	2	11	11							
North Central division	16	16	540	16	250	290	2	5	2	2	350	2	1,000
Ohio	2	2	72	2	33	39							
Indiana	1	1	4	1	2	2							
Illinois	1	1	7	1	3	4							
Michigan	3	3	61	3	30	31	1		1	1	150	1	200
Missouri	2	2	58	2	28	30							
Nebraska	2	2	24	2	10	14		1					
Kansas	5	5	314	5	144	170	1	4	1	1	200	1	1,400

OLD (WISLER) MENNONITE CHURCH.

HISTORY.

The development of the progressive movement in the Mennonite Church about the middle of the nineteenth century was accompanied by considerable opposition, manifesting itself especially in regard to the introduction of the English language into the church services, the practice of holding evening meetings, revival meetings, Sunday schools, and certain other "innovations" which were regarded as unorthodox. Other minor matters, magnified into important issues, were added to these differences of opinion, and under the lead of Jacob Wisler, the first Mennonite bishop in Indiana, a separation took place in 1870. He was disowned by the Mennonite Church and, although various efforts at reconciliation were subsequently made, he and a small following in Indiana and Ohio formed a separate conference, claiming to be the real Mennonite Church.

In 1886 the corresponding conservative element of the Mennonite Church in Canada formed a separate body along practically the same lines; others again in Pennsylvania in 1893 and in Virginia in 1901. All of these separated bodies are now united in their work, and with few exceptions oppose Sunday schools, the use of the English language in public worship, evening and revival meetings, higher education, and missions.

In matters of doctrine the Old Mennonites adhere very strictly to the Dort Confession of Faith. Each section has a separate district conference. There is no church periodical, and no organized charitable work, though the individual members are generous in case of need among themselves.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the table which follows. As shown by this table, the denomination has 9 organizations, 6 of which are in Ohio, 2 in Indiana, and 1 in Michigan.

The total number of communicants reported is 655; of these, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 10 church edifices; a seating capacity for church edifices of 2,440; and church property valued at \$17,950, against which there appears no indebtedness. No Sunday schools are reported.

The number of ministers connected with the denomination is given as 18.

As compared with the report for 1890, these figures show a decrease of 6 organizations, but an increase of 45 communicants, and \$9,935 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.					VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.		
Total for denomination...	9	9	655	9	307	348	9	.....	10	9	2,440	9	\$17,950
North Central division.....	9	9	655	9	307	348	9	.....	10	9	2,440	9	17,950
Ohio.....	6	6	353	6	162	191	6	.....	6	6	1,540	6	11,050
Indiana.....	2	2	241	2	117	124	2	.....	2	2	650	2	6,250
Michigan.....	1	1	61	1	28	33	1	.....	2	1	250	1	650

DEFENCELESS MENNONITES.

HISTORY.

About 1860 certain members of the Amish Mennonite Church, under the lead of Henry Egli, separated from that body on the ground that the church did not emphasize sufficiently the need of a definite experience of conversion.

In general doctrine and polity they are not distinguishable from the Amish Mennonites of to-day and the Mennonite Church, with both of which bodies they maintain fraternal relations and in whose educational work they share. In addition they have a deaconess home and training school in Illinois, and a mission station in Africa with 2 workers.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of

the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 14 organizations, located in 7 states, of which all but 1 are in the North Central division.

The total number of communicants reported is 967; of these, about 45 per cent are males and 55 per cent females. According to the statistics, the denomination has 13 church edifices with a seating capacity of 3,095; church property valued at \$16,800, against which there appears no indebtedness; and 1 parsonage valued at \$500. There are 13 Sunday schools reported, with 142 officers and teachers and 1,102 scholars.

The number of ministers connected with the denomination is given as 26.

As compared with the report for 1890, these figures show an increase of 5 organizations, 111 communicants, and \$6,260 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	14	14	967	14	435	532	13	1	13	13	3,095
North Central division.....	13	13	925	13	415	510	12	1	12	12	2,895
Ohio.....	3	3	219	3	98	121	2	1	2	2	650
Indiana.....	4	4	250	4	115	135	4	.....	4	4	1,000
Illinois.....	2	2	290	2	122	168	2	.....	2	2	575
Missouri.....	2	2	47	2	22	25	2	.....	2	2	270
Nebraska.....	1	1	36	1	17	19	1	.....	1	1	150
Kansas.....	1	1	83	1	41	42	1	.....	1	1	250
South Central division.....	1	1	42	1	20	22	1	.....	1	1	200
Oklahoma ¹	1	1	42	1	20	22	1	.....	1	1	200

¹ Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	14	13	\$16,800	.....	.....	1	\$500	13	13	142	1,102
North Central division.....	13	12	15,600	.....	.....	1	500	12	12	134	1,040
Ohio.....	3	2	3,500	.....	.....	.....	.....	2	2	20	205
Indiana.....	4	4	4,600	.....	.....	.....	.....	4	4	41	309
Illinois.....	2	2	4,300	.....	.....	1	500	2	2	48	310
Missouri.....	2	2	1,450	.....	.....	.....	.....	2	2	10	64
Nebraska.....	1	1	750	.....	.....	.....	.....	1	1	6	40
Kansas.....	1	1	1,000	.....	.....	.....	.....	1	1	9	112
South Central division.....	1	1	1,200	.....	.....	.....	.....	1	1	8	62
Oklahoma ¹	1	1	1,200	.....	.....	.....	.....	1	1	8	62

¹ Oklahoma and Indian Territory combined.

MENNONITE BRETHREN IN CHRIST.

HISTORY.

In 1853 several ministers and members of the Mennonite Church in Pennsylvania united in protracted evangelistic work. Their efforts were successful, and in 1858 they organized a conference in Lehigh county, Pa., under the name "Evangelical Mennonites."

Eleven years later a Mennonite minister in Canada professed conversion, although he had been in the ministry for some time, and by introducing protracted prayer and fellowship meetings into his work, incurred the censure of the bishops who at that time regarded such things as questionable innovations. The movement spread, however, and soon found many adherents in the United States and Canada. Being disowned by the parent body, these met in 1874 in Berlin, Ontario, and formed an organization known as the "Reformed Mennonites," which is not to be mistaken for the body now known as the Reformed Mennonite Church. The next year they were joined by a small body which had been organized into a separate religious society under the name of the "New Mennonites," the two bodies adopting the name "United Mennonites."

As the purpose of all three organizations was similar, and as there were no vital differences in method of work or form of doctrine, steps were soon taken for further consolidation, and in November, 1879, at a special meeting held at Blair, Ontario, the Evangelical Mennonites of Pennsylvania and the United Mennonites of Ontario, Canada, became one body, and adopted the name "Evangelical United Mennonites."

This body continued to grow in numbers and began the publication of a church periodical and other religious literature. Three years later, in 1882, the Evangelical United Mennonites became acquainted with a small body called the "Brethren in Christ," which had, on account of doctrinal differences, separated

from the River Brethren Church in 1838. The two bodies united in 1883, and the present name, "Mennonite Brethren in Christ," was adopted.

DOCTRINE.

The articles of faith are twenty-nine in number, all but three being in close accord with the principles taught in the eighteen articles of the Dort Confession of Faith. Of these three exceptions, one treats of entire sanctification as a separate work of grace arising from, and necessarily following, justification and regeneration, and holds it to be "an instantaneous act of God, through the Holy Ghost," by which the person is cleansed from inbred sin or original depravity, and by which he is set apart for the continual service of God. Another treats of divine healing of the sick by the "laying on of hands, and anointing with oil, and praying over them." Though not incorporated in the Dort Confession of Faith, this practice is not uncommon among many of the members of the congregations of the Mennonite Church. A third treats of the millennium, expressing views in regard to the second advent which are in accord with those of the Mennonite Church.

With regard to baptism there is practically no difference between this denomination and other Mennonites in the statement of the doctrine, though the Mennonite Brethren in Christ generally practice immersion, while the other Mennonite bodies practice pouring or sprinkling. There are other slight differences not stated in the respective confessions of faith and apparent only in practice, especially in the matter of attire, resulting from different interpretations of passages of Scripture, notably I Corinthians xi, 4-15.

POLITY.

The form of church government is similar to that of the Methodist Episcopal Church except that the

authority vested by that body in the episcopate is, in the Mennonite Brethren in Christ, placed in the hands of an executive committee. The local church, whether circuit or appointment, is under the direction of a quarterly conference, which governs all local work and appoints all local officers. The annual conference, including all the circuits of a certain conference territory, assigns pastors to the several churches and makes assessments, but makes no rules that in any way affect church government. The general conference, which meets every four years, decides all questions of church discipline, rules of order, and other matters pertaining to church government which are referred to it; and also appoints the executive committee, the editor of the church periodical, the board of publication, and other officers. The executive committee considers all questions of church government which arise in the interval between the meetings of the general conference.

WORK.

The home missionary work of the denomination is generally evangelistic, providing church privileges for needy communities and establishing congregations wherever there are sufficient members. During 1906 about \$5,000 was contributed for this work, and fully 100 missionaries were supported by the 4 conferences in about 50 stations in the United States. Sunday schools are conducted at all the various mission stations, and the results are apparent in the many new congregations established.

In the proportion of missionaries to members, this body is perhaps second only to the Moravian Church. The Pennsylvania Conference supports 6 missionaries in China and 18 in Chile; the Indiana Conference, 1 in China and 6 in Turkey; the Canada-Michigan Con-

ference, 6 in the Sudan, Africa; and the Western Conference, 1 in Cape Colony, Africa—a total of 38. The total amount contributed to these missions during 1906 was about \$14,000.

The denomination has no educational or benevolent institutions of its own in this country; but has hospitals and orphanages in connection with most of the foreign mission stations, the one at Hadjin, in Asia Minor, being the largest, with accommodations for 350 inmates.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 68 organizations, in 4 conferences, located in 5 states; the largest number of organizations in any one state being 25 in Michigan, and the next largest number, 21, in Pennsylvania.

The total number of communicants reported is 2,801; of these, about 38 per cent are males and 62 per cent females. According to the statistics, the denomination has 58 church edifices; a seating capacity for church edifices of 16,248; church property valued at \$140,747, against which there appears an indebtedness of \$756; halls, etc., used for worship by 9 organizations; and 23 parsonages valued at \$28,850. There are 60 Sunday schools reported, with 578 officers and teachers and 3,720 scholars.

The number of ministers connected with the denomination is given as 70.

As compared with the report for 1890, these figures show an increase of 23 organizations, 1,688 communicants, and \$101,147 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	68	68	2,801	68	1,070	1,731	58	9	58	57	16,248
North Atlantic division.....	21	21	998	21	358	640	19	1	19	18	5,575
Pennsylvania.....	21	21	998	21	358	640	19	1	19	18	5,575
North Central division.....	46	46	1,782	46	701	1,081	39	7	39	39	10,673
Ohio.....	12	12	644	12	270	374	11	1	11	11	4,150
Indiana.....	9	9	448	9	149	299	7	2	7	7	2,250
Michigan.....	25	25	690	25	282	408	21	4	21	21	4,273
Western division.....	1	1	21	1	11	10	.....	1	.....	.....	.....
Washington.....	1	1	21	1	11	10	.....	1	.....	.....	.....

RELIGIOUS BODIES.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	68	57	\$140,747	8	\$756	23	\$28,850	59	60	578	3,720
North Atlantic division.....	21	19	59,280	1	135	7	15,300	20	21	243	1,759
Pennsylvania.....	21	19	59,280	1	135	7	15,300	20	21	243	1,759
North Central division.....	46	38	81,467	7	621	16	13,550	38	38	328	1,936
Ohio.....	12	11	12,900	5	470	3	2,600	9	9	93	510
Indiana.....	9	6	13,500	1	50	2	3,500	7	7	67	449
Michigan.....	25	21	55,067	1	101	11	7,450	22	22	108	977
Western division.....	1							1	1	7	25
Washington.....	1							1	1	7	25

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	68	68	2,801	68	1,070	1,731	58	9	58	57	16,248
Indiana-Ohio.....	23	23	1,150	23	442	708	20	3	20	20	7,100
Michigan.....	23	23	632	23	250	373	19	4	19	19	3,573
Pacific.....	1	1	21	1	11	10		1			
Pennsylvania.....	21	21	998	21	358	640	19	1	19	18	5,575

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	68	57	\$140,747	8	\$756	23	\$28,850	59	60	578	3,720
Indiana-Ohio.....	23	19	28,400	7	621	7	7,200	18	18	170	1,059
Michigan.....	23	19	53,067			9	6,350	20	20	149	877
Pacific.....	1							1	1	7	25
Pennsylvania.....	21	19	59,280	1	135	7	15,300	20	21	243	1,759

BUNDES CONFERENZ DER MENNONITEN BRUEDER-GEMEINDE.

KRIMMER BRUEDER-GEMEINDE.

SCELLENBERGER BRUEDER-GEMEINDE.

HISTORY.

In the early part of the nineteenth century a number of Mennonite ministers and members in the Crimea and along the Molotchna river, in Russia, believing that the church was drifting from the true foundation and becoming lax in religious life, effort, and discipline, separated from the great body of the Mennonites in that Empire. Both bodies joined in the

immigration from Russia in 1873 to 1876 and settled chiefly in Kansas, Nebraska, and Minnesota, but afterwards spread into other states and Canada. The communities differed in some details, but preserved their identity, the community from the Crimea being known as the Krimmer Brueder-Gemeinde, the other as the Schellenberger Brueder-Gemeinde. In many matters, however, they affiliate in much the same way as the Mennonite and Amish Mennonite churches,

and are frequently classed together as a Bundes (Union) Conferenz.

In matters of doctrine the two bodies are in general harmony with other Mennonites, except that they baptize by immersion. Here again, however, there is a distinction; the Krimmer Brueder-Gemeinde baptize backward, the Schellenberger Brueder-Gemeinde baptize forward. Each division has its own annual general conference and maintains its own church periodicals.

Both bodies are zealous in their missionary work and together maintain a well-supported mission in the mountains of North Carolina among both whites and blacks. For work in foreign countries they formerly maintained missionaries at the Baptist mission stations, but, in 1906, they had 3 mission stations of their own in India, 7 missionaries, about 12 native helpers, 300 communicants, and property valued at \$12,000. They had also one station in China with 5 missionaries, 35 church members, and property valued at \$2,300.

STATISTICS.

The general statistics of each of these 2 bodies, at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow.

The Krimmer Brueder-Gemeinde has 6 organiza-

tions, 3 of which are in Kansas, and 1 each in Nebraska, Oklahoma, and South Dakota. The total number of communicants reported is 708; of these, about 43 per cent are males and 57 per cent females. The statistics also show 6 church edifices with a seating capacity of 3,175; church property valued at \$17,900, against which there appears an indebtedness of \$100; and 1 parsonage valued at \$400. There are 7 Sunday schools reported, with 61 officers and teachers and 680 scholars.

The number of ministers is given as 17.

The Schellenberger Brueder-Gemeinde has 13 organizations, all of which are in Kansas. The total number of communicants reported is 1,825; of these, about 45 per cent are males and 55 per cent females. The statistics also show 13 church edifices with a seating capacity of 3,550; and church property valued at \$13,000, against which there appears no indebtedness. There are 15 Sunday schools reported, with 120 officers and teachers and 2,550 scholars.

The number of ministers is given as 19.

As compared with the report for 1890, in which they were considered one body, under the name of the Bundes Conferenz der Mennoniten Brueder-Gemeinde, the combined figures for 1906 show an increase of 7 organizations, 1,145 communicants, and \$19,550 in the value of church property.

KRIMMER BRUEDER-GEMEINDE.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organi- zations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organi- zations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organi- zations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organi- zations reporting.	Seating capacity reported.
Total for denomination.....	6	6	708	6	307	401	6	.....	6	6	3,175
North Central division.....	5	5	642	5	279	363	5	.....	5	5	2,975
South Dakota.....	1	1	83	1	42	41	1	.....	1	1	200
Nebraska.....	1	1	50	1	21	29	1	.....	1	1	225
Kansas.....	3	3	509	3	216	293	3	.....	3	3	2,550
South Central division.....	1	1	66	1	28	38	1	.....	1	1	200
Oklahoma ¹	1	1	66	1	28	38	1	.....	1	1	200

¹ Oklahoma and Indian Territory combined.

RELIGIOUS BODIES.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	6	6	\$17,900	1	\$100	1	\$400	6	7	61	680
North Central division.....	5	5	17,000			1	400	5	6	55	610
South Dakota.....	1	1	1,000					1	1	11	75
Nebraska.....	1	1	3,000					1	1	5	45
Kansas.....	3	3	13,000			1	400	3	4	39	490
South Central division.....	1	1	900	1	100			1	1	6	70
Oklahoma ¹	1	1	900	1	100			1	1	6	70

¹Oklahoma and Indian Territory combined.

SCHELLENBERGER BRUEDER-GEMEINDE.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	13	13	1,825	13	830	995	13	.....	13	13	3,550
North Central division.....	13	13	1,825	13	830	995	13	.....	13	13	3,550
Kansas.....	13	13	1,825	13	830	995	13	.....	13	13	3,550

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	13	13	\$13,000					13	15	120	2,550
North Central division.....	13	13	13,000					13	15	120	2,550
Kansas.....	13	13	13,000					13	15	120	2,550

CENTRAL ILLINOIS CONFERENCE OF MENNONITES.

HISTORY.

At the time of the organization of the Western District Conference of the Amish Mennonite Church a number of congregations in Illinois, to whom the requirements of membership in this conference seemed too rigid, did not unite with it, but remained independent of all conference affiliations. In 1899 these congregations organized a conference, which has since met annually. While they have never formally separated from the Amish Mennonite Church and hold the same confession, they are less strict in discipline and rules of order than the parent church.

They have 5 missionaries in southeastern Africa. They have no educational institution of their own, but contribute to the support of Goshen College, in Indiana, the educational institution of the Mennonite and Amish Mennonite churches.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 13 organizations, 11 of which are in Illinois and 1 each in Indiana and Nebraska.

The total number of communicants reported is 1,363; of these, about 48 per cent are males and 52 per cent females. According to the statistics, the denomination has 12 church edifices with a seating capacity of 3,075; and church property valued at \$25,900, against which there appears no indebtedness. There are 12 Sunday

schools reported, with 116 officers and teachers and 958 scholars.

The number of ministers connected with the denomination is given as 18.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	13	13	1,363	13	650	713	12	1	12	12	3,075
North Central division.....	13	13	1,363	13	650	713	12	1	12	12	3,075
Indiana.....	1	1	65	1	30	35	1	.....	1	1	250
Illinois.....	11	11	1,203	11	570	638	10	1	10	10	2,425
Nebraska.....	1	1	90	1	50	40	1	.....	1	1	400

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	13	12	\$25,900	.....	.....	.....	.....	12	12	116	958
North Central division.....	13	12	25,900	.....	.....	.....	.....	12	12	116	958
Indiana.....	1	1	1,500	.....	.....	.....	.....	1	1	10	75
Illinois.....	11	10	21,400	.....	.....	.....	.....	10	10	95	853
Nebraska.....	1	1	3,000	.....	.....	.....	.....	1	1	11	30

NEBRASKA AND MINNESOTA CONFERENCE OF MENNONITES.

HISTORY.

This body includes a part of the Mennonites who came from Russia in 1873-74. They hold the same doctrine and have the same polity as the Mennonite Church and the Amish Mennonite Church, and affiliate with those two bodies in the Mennonite General Conference.¹ They have, however, a distinct ecclesiastical organization and are classed as a separate body.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by

¹ See Mennonite Church, page 407.

states in the tables which follow. As shown by these tables, the denomination has 8 organizations, 3 of which are in Minnesota, 3 in Nebraska, and 1 each in Kansas and Texas.

The total number of communicants reported is 545; of these, about 46 per cent are males and 54 per cent females. According to the statistics, the denomination has 6 church edifices with a seating capacity of 1,570; church property valued at \$9,000, against which there appears no indebtedness; and halls, etc., used for worship by 2 organizations. There are 10 Sunday schools reported, with 45 officers and teachers and 782 scholars.

The number of ministers connected with the denomination is given as 17.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	8	8	545	8	250	295	6	2	6	6	1,570
North Central division.....	7	7	531	7	242	289	6	1	6	6	1,570
Minnesota.....	3	3	373	3	178	195	3	—	3	3	1,000
Nebraska.....	3	3	130	3	53	77	2	1	2	2	370
Kansas.....	1	1	28	1	11	17	1	—	1	1	200
South Central division.....	1	1	14	1	8	6	—	1	—	—	—
Texas.....	1	1	14	1	8	6	—	1	—	—	—

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	8	6	\$9,000	—	—	—	—	8	10	45	782
North Central division.....	7	6	9,000	—	—	—	—	7	7	41	740
Minnesota.....	3	3	5,500	—	—	—	—	3	3	22	478
Nebraska.....	3	2	2,700	—	—	—	—	3	3	15	222
Kansas.....	1	1	800	—	—	—	—	1	1	4	40
South Central division.....	1	—	—	—	—	—	—	1	3	4	42
Texas.....	1	—	—	—	—	—	—	1	3	4	42

METHODIST BODIES.

GENERAL STATEMENT.

History.—The Methodist churches of America, in common with those of England and other lands, trace their origin to a movement started in Oxford University, in 1729, when John and Charles Wesley, George Whitefield, and a number of others, began to meet for religious exercises. Finding as they read the Bible that, as John Wesley expressed it, they "could not be saved without holiness, they followed after it, and incited others so to do." During the succeeding years the little company was derisively called "The Holy Club," "Bible Bigots," "Methodists," etc.; and this last term, intended to describe their methodical habits, seems to have been accepted by them almost immediately, as the movement they led soon became widely known as the "Methodist Movement." The next step and its outcome are described by John Wesley as follows: "They saw likewise that men are justified before they are sanctified, but still holiness was their object. God then thrust them out to raise a holy people. * * * In the latter end of the year 1739, eight or ten persons came to me in London and desired

that I would spend some time with them in prayer, and advise them how to flee from the wrath to come; this was the rise of the United Society."

About this time the Wesleys came into intimate relations with the Moravians, first on a visit to America¹ and subsequently at their headquarters in Herrnhut, Saxony, and to the influence of these conferences may be traced much of the spiritual power of the new movement.

The three leaders, although ordained ministers of the Church of England, soon found themselves excluded from many of the pulpits of the Established Church on the ground that they were preachers of new doctrines, and were obliged to hold their meetings in private houses, halls, and barns, and in the fields. As converts were received they were organized into societies for worship, and as the work expanded class meetings were formed for the religious care and training of members. Then the circuit system was established, by which several congregations were grouped under the care of one lay preacher; the itinerancy came into

¹ See Methodist Episcopal Church, page 431.

existence, as the lay preachers were transferred from one appointment to another for greater efficiency; and finally, in 1744, the annual conference was instituted, in which Mr. Wesley met all his workers. Thus the principal distinctive features of the Methodist organization grew out of the necessities of the work.

As was natural, the doctrinal position accorded in the main with that of the Church of England, and the Articles of Religion were largely formulated from the Thirty-nine Articles of that church, although no formal creed was accepted except the Apostles' Creed. The stricter doctrines of Calvinism, predestination and reprobation, were cast aside, and the milder emphasis of Arminianism on repentance, faith, and holiness, was accepted. As John Wesley said: "The first of these we count as it were the porch of religion; the next, the door; the third, religion itself." This acceptance of Arminianism caused a divergence, though not a permanent breach, between the Wesleys and Whitefield. Whitefield was Calvinistic, though not of the extreme type, and became identified with the Calvinistic Methodists, both the Welsh body¹ and the Countess of Huntingdon's Connection. He afterwards withdrew from the leadership of the latter body, and gave himself to general revival work in England and America.

Though the Wesleys lived and died in full ministerial relations with the Church of England, serious differences arose, as already noted, between that church and the Methodists. In 1745 John Wesley wrote that he was willing to make any concession which conscience would permit, in order to live in harmony with the clergy of the Established Church, but he could not give up the doctrines he was preaching, dissolve the societies, suppress lay preaching, or cease to preach in the open air. For many years he refused to sanction the administration of the sacraments by any except those who had been ordained by a bishop in the apostolic succession, and he himself hesitated to assume authority to ordain; but the Bishop of London having refused to ordain ministers for the Methodist societies in America, which were left by the Revolutionary war without the sacraments, Wesley, in 1784, by the laying on of hands, appointed or ordained men and gave them authority to ordain others. He thus ordained Thomas Coke, D. C. L., who was already a presbyter of the Church of England, to be superintendent of the Methodist societies in America, and set apart for a similar purpose in Great Britain, Alexander Mather, who had not been episcopally ordained.

The development of church government, while following the general lines laid down by Wesley, was somewhat different in England and in America. In England the conference remained supreme, and the

superintendency was not emphasized. In America the superintendency developed into an episcopacy which, while not corresponding exactly to the episcopacy of the Church of England, became a very decided factor in church life. In each country, but especially in America, considerable opposition has developed at different times in connection with some features of the parent body, and schisms have resulted. In every case, however, the general principles of the founders have been preserved, and, notwithstanding the various separations, the Wesleyan Methodist Connection in England and the Methodist Episcopal Church in the United States remain the strongest representatives of the movement initiated in Oxford nearly two centuries ago.

It is to be noted that the Methodist influence and the Methodist system, whether of doctrine or of polity, have not been confined to the bodies which have adopted the name Methodist. In the United States several bodies, including the Evangelical Association and the United Evangelical Church, the United Brethren bodies, and particularly the large number of organizations emphasizing the doctrine of "holiness," or entire sanctification, claim to be true exponents of the doctrines, if not of the form of government, of the Wesleys. On the other hand, the Welsh Calvinistic Methodists, with whom Whitefield identified himself, were Presbyterian in polity, though Methodist in every other respect.

The Methodist bodies are 15 in number, as follows:

- Methodist Episcopal Church.
- Union American Methodist Episcopal Church (Colored).
- African Methodist Episcopal Church.
- African Union Methodist Protestant Church.
- African Methodist Episcopal Zion Church.
- Methodist Protestant Church.
- Wesleyan Methodist Connection of America.
- Methodist Episcopal Church, South.
- Congregational Methodist Church.
- New Congregational Methodist Church.
- Colored Methodist Episcopal Church.
- Reformed Zion Union Apostolic Church (Colored).
- Primitive Methodist Church in the United States of America.
- Free Methodist Church of North America.
- Reformed Methodist Union Episcopal Church (Colored).

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The Methodist bodies, taken together, have 64,701 church organizations. The total number of communicants, as reported by 64,255 organizations, is 5,749,838; of these, as shown by the returns for 59,592 organizations, about 38 per cent are males and 62 per cent females.

According to the statistics, these bodies have 59,990 church edifices; a seating capacity for church edifices

¹ See Welsh Calvinistic Methodist Church, page 540.

RELIGIOUS BODIES.

of 17,053,392, as reported by 56,577 organizations; church property valued at \$229,450,996, against which there appears an indebtedness of \$12,272,463; halls, etc., used for worship by 3,193 organizations; and 20,837 parsonages valued at \$36,420,655. The Sunday schools, as reported by 55,227 organizations, number 57,464, with 569,296 officers and teachers and 4,472,930 scholars.

The number of ministers connected with the 15 bodies is 39,737.

The Methodist Episcopal Church is the largest body, both in number of organizations and communicants, and the next in size is the Methodist Episcopal Church, South. Of the 15 bodies, 7 are composed entirely of colored organizations.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Methodist bodies.....	64,701	64,255	5,749,838	59,592	2,042,713	3,268,064	39,737	58,883	3,193	59,900	59,577	17,053,392
Methodist Episcopal Church.....	29,943	29,742	2,986,154	27,800	1,042,830	1,743,836	17,479	27,810	1,211	28,345	29,866	7,983,742
Union American Methodist Episcopal Church (Colored).....	77	77	4,347	77	1,785	2,562	64	60	16	60	59	16,046
African Methodist Episcopal Church.....	6,647	6,608	494,777	6,486	177,837	304,160	6,200	6,292	268	6,538	6,178	1,832,600
African Union Methodist Protestant Church.....	69	69	5,592	67	1,972	3,493	187	68	1	71	67	21,955
African Methodist Episcopal Zion Church.....	2,204	2,197	184,542	2,156	67,096	113,405	3,082	2,079	78	2,131	2,048	690,951
Methodist Protestant Church.....	2,843	2,825	178,544	2,673	68,360	100,345	1,852	2,435	230	2,457	2,370	721,464
Wesleyan Methodist Connection of America.....	594	591	20,043	572	7,440	11,803	553	477	64	489	478	123,571
Methodist Episcopal Church, South.....	17,831	17,683	1,638,480	15,446	587,324	847,031	5,811	15,798	970	15,938	14,704	4,484,290
Congregational Methodist Church.....	325	324	14,729	296	5,672	7,341	324	256	33	262	251	82,355
New Congregational Methodist Church.....	35	35	1,782	35	655	1,127	59	34	1	34	34	11,000
Colored Methodist Episcopal Church.....	2,381	2,365	172,996	2,309	64,988	104,264	2,071	2,252	78	2,327	2,214	758,328
Reformed Zion Union Apostolic Church (Colored).....	45	45	3,059	36	1,139	1,624	33	41	1	43	38	15,700
Primitive Methodist Church in the United States of America.....	96	96	7,558	94	2,613	4,718	80	93	3	101	93	30,390
Free Methodist Church of North America.....	1,553	1,541	32,838	1,488	11,228	20,332	1,270	1,130	239	1,140	1,124	262,265
Reformed Methodist Union Episcopal Church (Colored).....	58	57	4,397	57	1,774	2,623	72	58	-----	59	58	18,735

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Methodist bodies.....	64,701	59,083	\$229,450,996	10,430	\$12,272,463	20,837	\$36,420,655	55,227	57,464	569,296	4,472,930
Methodist Episcopal Church.....	29,943	27,888	163,357,805	4,662	8,640,273	12,215	25,508,417	26,869	28,102	351,312	2,700,742
Union American Methodist Episcopal Church (Colored).....	77	59	170,150	39	40,796	4	6,400	76	78	481	3,372
African Methodist Episcopal Church.....	6,647	6,299	11,303,439	2,574	1,191,921	1,783	1,255,246	6,056	6,285	41,041	202,689
African Union Methodist Protestant Church.....	69	68	183,697	41	20,917	7	7,500	66	66	441	5,266
African Methodist Episcopal Zion Church.....	2,204	2,104	4,833,207	724	474,269	348	850,690	2,060	2,092	16,245	107,692
Methodist Protestant Church.....	2,843	2,442	6,053,048	244	247,624	661	910,645	2,118	2,181	18,070	141,086
Wesleyan Methodist Connection of America.....	594	480	637,117	49	18,914	176	159,175	475	505	3,442	21,463
Methodist Episcopal Church, South.....	17,831	15,859	37,278,424	1,195	1,256,093	4,566	7,265,610	13,846	14,306	113,328	1,040,160
Congregational Methodist Church.....	325	250	194,275	19	9,477	1	1,500	181	182	1,146	8,785
New Congregational Methodist Church.....	35	33	27,650	.....	.....	.....	.....	27	27	143	1,298
Colored Methodist Episcopal Church.....	2,381	2,264	3,017,849	692	215,111	421	237,547	2,207	2,328	12,375	92,457
Reformed Zion Union Apostolic Church (Colored).....	45	41	37,875	7	825	.....	.....	35	36	212	1,508
Primitive Methodist Church in the United States of America.....	96	93	630,700	45	90,965	49	103,600	91	98	1,563	13,177
Free Methodist Church of North America.....	1,553	1,145	1,688,745	112	61,124	598	612,050	1,060	1,124	7,493	41,443
Reformed Methodist Union Episcopal Church (Colored).....	58	58	36,965	27	4,254	8	2,275	54	54	204	1,792

METHODIST EPISCOPAL CHURCH.

HISTORY.

The first interest of the Wesleys in America was connected with a philanthropic movement started by General Oglethorpe in Georgia in 1733. They had apparently attracted his attention by their manner of life at Oxford, and in 1735 he invited them to come as spiritual advisers to his colony. Both accepted the invitation, and John Wesley remained until 1738, though Charles Wesley returned earlier. It was at this time that they first came into relations with the Moravians, through the colony established in the same vicinity by Count Zinzendorf.¹

In 1760 Philip Embury, a Wesleyan local preacher from Ireland, landed in New York, and six years later he gathered for regular worship a company of Methodists, who in 1768 erected and dedicated a chapel, since known as the "John Street Church." About the same time Robert Strawbridge, also an Irish Wesleyan preacher, assembled a small company in Frederick county, Md. Subsequently itinerant preachers were sent over by John Wesley, among them Thomas Rankin and Francis Asbury, and in 1773 the first annual conference was held in Philadelphia. During the Revolutionary war, notwithstanding the general adverse circumstances and the fact that Asbury alone of all the preachers sent over by Wesley remained in the country, the membership increased from 1,160 to 14,988. The declaration of peace found the societies still connected with the Church of England, though without leaders or church privileges, as many of the clergy had left their parishes, and consequently neither baptism nor the Lord's Supper was administered. On representation being made to Wesley, he set apart Dr. Thomas Coke, a presbyter of the Church of England, as superintendent, and commissioned him to ordain Francis Asbury as joint superintendent with himself. Richard Whatcoat and Thomas Vasey were also ordained as presbyters (or elders) for America. They arrived in America in the latter part of 1784, and, on December 24, what has been known as the "Christmas Conference" began in Baltimore, Md., 60 preachers meeting with Doctor Coke and his companions. A letter from Wesley was read announcing the preparation of a liturgy to be used by the traveling preachers, and the appointment of "Doctor Coke and Mr. Asbury to be joint superintendents over our brethren in North America, as also Richard Whatcoat and Thomas Vasey to act as elders among them by baptizing and administering the Lord's Supper." It was also stated that as "our American brethren are now totally disentangled both from the state and the

English hierarchy, we dare not entangle them again, either with the one or with the other. They are now at full liberty simply to follow the Scriptures and the Primitive Church."

The conference then proceeded to form a Methodist Episcopal Church, and elected both Coke and Asbury superintendents, or bishops. The Order of Worship and Articles of Religion prepared by Wesley were adopted, one article being added, recognizing allegiance to the United States Government; the rules and discipline were revised and accepted; and a number of preachers were ordained.

The next general conference was not held until 1792, but after that it was held quadrennially. At the conference of 1800 Richard Whatcoat was elected bishop, and in 1808 William McKendree, the first native American to occupy that office. Until 1808 all the ministers were members of the conference, but in that year a plan was adopted providing for a membership of delegates elected by the annual conferences. By 1872 the sentiment within the church in favor of lay representation had grown so strong that a new rule was adopted by which lay delegates were admitted into the general conference. Later the question arose as to what was meant by the term "lay," and it was interpreted to include women as well as men.

From the beginning the growth of the church has been remarkable. In 1799 there were 272 itinerant ministers, who constitute the clergy in the ordinary acceptance of the term, and 61,351 communicants. In 1812 the number of ministers had increased to 688, and the membership to 195,357; and in 1831 the ministers numbered 2,010, and the membership, 513,114. In 1845, when the denomination was divided into two practically equal parts by the withdrawal of the churches in the slaveholding states, the number of members who withdrew to form the southern wing of American Methodism approximated 460,000, of whom about 1,500 were itinerant ministers. Notwithstanding this loss the parent body reported in 1852 a membership of 728,700, with 4,513 itinerant ministers. In 1867 the membership had increased to 1,146,081; in 1890, to 2,240,354, with 15,423 ministers.

The church has not been free from disagreements. In 1792 James O'Kelley, of Virginia, with a considerable body of sympathizers, withdrew because of objection to the power of the bishops in appointing the preachers to their fields of labor, and organized the "Republican Methodists," who later joined with others in what became known as the "Christian Connection." Between 1813 and 1817 many of the colored members in various sections of the middle Atlantic states, believing that they were not treated fairly by their white brethren, withdrew and formed

¹ See Methodist bodies, page 428, and Moravian Church, page 495.

four separate denominations of colored Methodists: the Union American Methodist Episcopal Church, the African Methodist Episcopal Church, the African Union Methodist Protestant Church, and the African Methodist Episcopal Zion Church.

In 1830 the Methodist Protestant Church was organized as the outcome of a movement for lay representation in church government. In 1843 the Wesleyan Methodist Connection was organized in the interests of a more emphatic protest against slavery and in objection to the episcopacy. Two years later the Methodist Episcopal Church, South withdrew because of the antislavery agitation. The latest schism was that of the Free Methodists, in 1860, on questions of secret societies, discipline, and certain doctrines, particularly sanctification. The other Methodist denominations in the United States arose otherwise than as schisms from the parent Methodist body.

The first Methodist Sunday school in America was established by Bishop Asbury in 1786 in Hanover county, Va. The denominational publishing interests are as old as the Methodist Episcopal Church itself, but the first definite organization, which later became known as the "Book Concern," was established in 1789. The Missionary Society, for home and foreign missions, was formed in 1819; the Sunday School Union, in 1827; the Tract Society, in 1852; the Board of Church Extension, in 1865; the Freedmen's Aid and Southern Education Society, in 1866; the Board of Education, in 1868; the Woman's Foreign Missionary Society, in 1869; the Woman's Home Missionary Society, in 1880; and the Epworth League, in 1889.

The constitution of the Methodist Episcopal Church, as adopted at the general conference of 1900 and approved by the annual conferences, has three divisions: Articles of Religion, General Rules, and Articles of Organization and Government. The Articles of Religion are those drawn up by John Wesley, based upon the Thirty-nine Articles of the Church of England, with the exception of the twenty-third, which has reference to allegiance to the government of the United States. The General Rules deal specifically with the conduct of church members and the duties of certain church officers, particularly the class leaders. The Articles of Organization and Government lay down the general principles of the organization and conduct of churches and conferences.

DOCTRINE.

In theology the Methodist Episcopal Church is Arminian, and its doctrines are set forth in the Articles of Religion, Wesley's published sermons, and his "Notes on the New Testament." These emphasize belief in the Trinity, the fall of man and his need of repentance, freedom of the will, sanctification, future rewards and punishments, and the sufficiency of the

Scriptures for salvation. The doctrine of sanctification or Christian perfection, which is regarded as distinctively a Methodistic doctrine, as held by Methodists, does not imply an absolute and sinless perfection, but "a freedom from sin, from evil desires and evil tempers, and from pride." It is regarded as not usually, if ever, attained at the moment of conversion, but as being attainable by faith and that only, and attainment is considered possible in this life.

Two sacraments are recognized: Baptism and the Lord's Supper. The first may be administered to young children; as to the mode, sprinkling is preferred, though in the case of adult converts, choice of sprinkling, pouring, or immersion is given. The one condition required of those who seek admission to church membership is "a desire to flee from the wrath to come and to be saved from their sins." Each applicant is expected to evidence this desire by a variety of proofs, indicating the purpose to lead an honorable, peaceful, modest life, abstaining from anything that "is not for the glory of God." There are certain special advices to church members in regard to temperance, marriage and divorce, amusements, etc.

POLITY.

The ecclesiastical organization of the Methodist Episcopal Church includes the local church, the ministry, and the system of conferences.

The local church, termed a "charge," may be a single station, or may include two or more congregations or appointments with distinctive membership, constituting a circuit. Baptized children of the church, who understand the obligations of religion and give evidence of piety, and converts are received on probation for at least six months, and then admitted to full church membership, after recommendation by the "official board" or the class leaders, and satisfactory examination by the pastor before the church. Converts not baptized in infancy receive this rite before being admitted into full membership. Probationers have no vote in church matters and are not eligible to church office, but in statistics are included as members. Full lay members, both male and female, have a vote in all church matters, and are eligible to local church offices and to membership in the quarterly and district conferences and in the general conference, but not in the annual conferences. Women are not eligible for the ministry.

For instruction and spiritual help probationers and members are assigned to classes, over which leaders are appointed. The temporal business of the local church is, in part, conducted by a board of stewards, while the property is held by trustees. The charges also have Sunday schools, Epworth leagues, aid societies, and such other organizations as may be desired.

The church officers include the pastor, class leaders, stewards, trustees, superintendents of Sunday schools, and presidents of other societies. The pastor is appointed by the bishop in annual conference; the class leader, by the pastor; and others are elected or nominated by the various departments or by the pastor, but are confirmed by the quarterly conference. Together with resident traveling and local preachers they constitute an "official board" for consideration of general church matters. Once a quarter this official board meets formally as a quarterly conference, under presidency of the district superintendent, to take action on recommendations of the various officers.

The regular ministry of the Methodist Episcopal Church includes two orders—deacons and elders. Under certain conditions, however, it has been the policy of the church to use laymen as exhorters and local preachers. Exhorters are licensed by the pastor to conduct religious meetings. A local preacher is usually a layman adjudged to have "gifts, grace, and usefulness," who is licensed to preach by the district conference or the quarterly conference in whose jurisdiction he resides, but is not expected to give up his ordinary business. He becomes a member of the quarterly conference, is under its supervision, and his license must be renewed annually. The term has come to be applied also to many others, including unordained men "on trial" in the annual conferences, ordained deacons, and even traveling ministers who, assigned to some church, or located, are under supervision of a district or quarterly conference instead of an annual conference. Exhorters have ceased to be prominent factors in the economy of the church, but the proportion of local preachers has increased greatly of late years.

The regular ministry, generally spoken of as traveling preachers or ministers, is presented in the official minutes of the church under the following heads: On trial; members of annual conferences; and located.

Under the first head are included candidates for the ministry and deacons. Candidates are certified by a district or quarterly conference, and are received into an annual conference "on trial." After two years, on passing an examination in a prescribed course of study, they are eligible to ordination as deacons and to election to full membership in the conference. They have authority to solemnize matrimony, administer baptism, and assist in the administration of the Lord's Supper. After serving as deacons for two years, and having completed the four years' course of study, they are eligible to election and ordination by conferences as elders. Some qualifications or allowances are made in the case of candidates for the ministry who come from theological seminaries under the auspices of the church or from other ecclesiastical bodies.

Members of annual conferences are elders and are classed as effective, supernumerary, or superannuated. They have power to consecrate the elements of the Lord's Supper, and are eligible to appointment as district superintendents, to a pastoral charge, or to some other church office, or for consecration as bishops. Originally, pastors, or "itinerants," as they were termed, moved every six months, and then every year. In 1804 the maximum length of a pastorate was fixed at two years; in 1864, at three; in 1888, at five; and in 1900 the time limit was removed entirely. The usual length of a pastorate, however, continues to be two or three years. Supernumeraries and superannuates are elders or traveling ministers, who, temporarily or permanently, are classed as incapacitated for effective service. A "located" traveling minister is one whose membership in the annual conferences is discontinued, although he retains his ordination and holds the position of a local elder or deacon in a quarterly conference.

District superintendents, or presiding elders, as they were formerly termed, are elders appointed by the bishops for limited terms, to represent them in the care of the interests of the church. They visit the churches, preside at quarterly and district conferences, and supervise traveling and local preachers.

Bishops, formerly called general superintendents, are elders elected by the general conference, and consecrated by three bishops, or by one bishop and two elders. They preside at general conferences and at annual conferences, according to special assignments by the board of bishops, make annual appointments to pastoral charges, ordain deacons and elders, and have general oversight of the religious work of the church.

For the supervision of mission work missionary bishops are consecrated, who have full episcopal authority within specified districts but can not preside at annual conferences in the home field. They receive their support from the Board of Foreign Missions, not from the general funds of the church.

The system of conferences includes quarterly, district, annual, general, and mission conferences.

The quarterly conference, identical in membership with the official board in each pastoral charge, is the highest authority in the station or circuit for the purpose of local administration.

The district conference, a convenience rather than an integral part of the conference system, is made up of a group of quarterly conferences. It meets once or twice a year, under the presidency of a bishop or a district superintendent, and its composition and duties are nearly identical with those of the quarterly conferences which compose it, though it reviews the mutual relations of charges as well as their internal affairs.

The annual conference is an administrative rather

than a legislative body. Its membership is confined to traveling ministers, whether effective, supernumerary, or superannuated; and all members, together with those on trial, are required to attend. It receives reports from pastors, district superintendents, and statisticians; the bishop ordains candidates for deacon's and elder's orders, and appoints the ministers to their charges; ministerial delegates are elected to the general conference; and questions of discipline are decided. A lay electoral conference, composed of one lay delegate from each pastoral charge within its bounds, meets in connection with the annual conference just preceding the general conference, in order to elect lay delegates to the general conference.

The general conference is the highest body in the church, and is the general legislative body. First held in 1792, it was established as a delegated body in 1812, pursuant to legislation enacted at the conference in 1808. It convenes quadrennially, and is composed of ministerial and lay delegates in equal numbers. It is presided over by the bishops, who, however, are not delegated members thereof, but are members *ex officio*, with limited privileges. It authorizes the organization of annual and mission conferences, and fixes their boundaries; it elects the bishops, official editors, publishing agents, book committee, the corresponding secretaries and boards of managers of the administrative societies of the church, the members of the different boards of trustees, and local book committees at New York and Cincinnati.

A mission, home or foreign, is constituted on the basis of a district conference, the bishop in charge appointing a superintendent. If a mission consists of more than one district, a district superintendent for each district is usually appointed, the superintendent exercising general supervision. The ministers in the mission retain their membership in their annual conferences. As missions develop, they are organized into mission conferences with the powers of annual conferences, except that they do not elect delegates to the general conference, nor vote on constitutional changes. They remain under the jurisdiction of the Missionary Society.

Each church is practically independent in the conduct of its own financial affairs, though subject to the general ecclesiastical system. The salary of a pastor is fixed by an estimating committee of the quarterly conference of the charge he serves; that of a district superintendent, by the stewards of his district; that of a bishop, by the book committee of the church. The book committee divides the total amount necessary for episcopal salaries and expenses and for the expenses of general and judicial conferences among the annual conferences, they in turn informing each church of its share.

The support of superannuated ministers or bishops, their wives, widows, and children, and the assistance

of ministers who may be in financial straits are provided for from the dividends of the Book Concern, which can be applied to no other purpose, and from special contributions.

The general conference and the annual conferences are incorporated, with boards of trustees which have charge of these funds.

The Methodist Episcopal Church has a liturgy based on the English prayer book, though abridged and changed materially, but large liberty is allowed in its use. Characteristic services are the love feast, regarded as reviving the *Agape* of the Primitive Church, at which all present partake of light refreshments, while engaged in religious conference and testimony, and the watch-night service, at the close of the old and the beginning of the new year.

WORK.

The denominational work of the Methodist Episcopal Church is carried on by two classes of organizations: Those whose managers are appointed directly by the general conference and are answerable immediately to it; and those responsible to the general conference only indirectly or through their individual members. To the first class belong the Board of Foreign Missions, the Board of Home Missions and Church Extension, the Board of Education, Freedmen's Aid and Sunday Schools, the National City Evangelization Union, the Committee on Aggressive Evangelism, and the University Senate. There are, in addition to these, the Methodist Book Concern, Book Committee, Epworth League, Tract Society, and Church Temperance Society, besides certain boards of trustees of the general conference and the annual conferences, the Chartered Fund, and the Board of Insurance. These are all directly answerable to, and under the control of, the general conference, the members of the boards, and in some cases the officers, being elected by the general conference.

To the second class belong the Woman's Boards for Home and Foreign Missions, the Pastor's Aid Society, and a variety of organizations for the conduct of institutional and general work. These, for the most part, have independent charters, and are subject only to the general ecclesiastical control of the church. They elect their own officers and raise and expend their own funds, it being always understood that in the conduct of their work they shall conform to ecclesiastical rules and act in harmony with the general conference boards.

The agencies through which the home missionary work of the Methodist Episcopal Church was conducted until January 1, 1907, were the Missionary Society, Church Extension Society, Woman's Home Missionary Society, National City Evangelization Union, and the Committee on Aggressive Evangelism. Beginning with January 1, 1907, the Home Mission

department of the Missionary Society and the Church Extension Society were consolidated under the title of "Board of Home Missions and Church Extension." From its organization in 1819 until the close of 1906, the Missionary Society thus included both home and foreign work. The work under the care of the Home Mission department of the Missionary Society has been confined to the United States and its possessions, Porto Rico and Hawaii. The total disbursements of the Home Mission department of the Missionary Society were \$450,396 in 1897 and \$598,968 in 1906, the advance being, in general, uniform. The sum total of disbursements during the decade ending in 1906 was \$4,929,127. The nature of the work is indicated by the apportionment of the principal disbursements during the year 1906, which were as follows:

For work among English speaking population:

North of the Potomac and Ohio rivers, and east of the Mississippi river.....	\$28,325
Iowa, Kansas, Oklahoma, and states north of them.....	85,440
Arizona, Nevada, Utah, etc.....	68,723
Pacific coast.....	42,375
White work in the South, Maryland and Delaware excepted.....	52,745
Colored work, mostly in the South.....	45,525

For work among non-English speaking population:

Welsh.....	684
Swedish.....	35,020
Norwegian and Danish.....	23,090
German.....	42,090
French.....	4,295
Spanish.....	42,805
Chinese.....	14,835
Japanese.....	19,145
Bohemian and Hungarian.....	13,550
Italian.....	13,570
Portuguese.....	2,065
Finnish.....	4,615
American Indians.....	9,825
Other foreign populations.....	2,786

In addition to this, \$47,460 was appropriated for city work, of which \$5,950 was expended in New York city, \$3,200 in Philadelphia, \$2,600 in San Francisco, \$2,400 in St. Louis, and proportionate amounts in other large cities.

The Board of Church Extension, before the consolidation, had special care of new churches, and since its organization, in 1865, it has aided 15,000 such churches, most of them in the West. More than \$600,000 has been loaned to assist in building chapels and churches, and as these funds have been repaid they have been sent out in aid of others. As a rule no application for any church costing over \$10,000 is entertained. Especially important is the quick relief which the society has rendered in great emergencies, such as the earthquakes at Charleston and San Francisco, the flood at Galveston, and the conflagration at Jacksonville.

The amount received and disbursed in 1897 was \$241,497; in 1906 it was \$379,388, in aid of 365 churches; while the largest amount for any year in the decade was \$428,050, in 1901. The aggregate receipts since the organization of the society have been \$9,067,730.

The Woman's Home Missionary Society is supported by annual membership fees, and by receipts from mite box collections, bequests, annuities, and special gifts. It supports missionaries and conducts schools in the Western states, especially in New Mexico and southern California, and also in Porto Rico, Hawaii, and Alaska. It maintains immigrant homes in New York, Boston, and Philadelphia, which, during 1906, provided meals and lodgings for 1,774 inmates, besides assisting them to secure situations. It also conducts city mission homes, industrial homes for girls, a dispensary in Chicago in which 3,294 patients were treated in 1906, and a medical mission in Boston where 7,309 were cared for; also an industrial home for boys in Alaska.

The receipts of the society in 1897 were \$132,897; in 1902 they had advanced to \$341,243; and in 1906 they were \$434,930. In addition to this there was the distribution of food and other supplies to the value of \$63,299.

The National City Evangelization Union has for its special field the foreign population of the cities. It distributes tracts and other literature, but devotes itself particularly to the supervision of the local unions. During 1906 it received for its own work, from the Missionary Society, \$47,460, and in addition to that the unions themselves raised a sum exceeding \$1,000,000.

The Committee on Aggressive Evangelism, the object of which is the promotion of the evangelistic spirit and activities in the churches, dates from the general conference of 1904. Its particular mode of operation is to hold institutes in the leading cities for the purpose of arousing the churches to a sense of their responsibility.

The foreign mission work of the Methodist Episcopal Church, as carried on since the reorganization of the Missionary Society and the separation of the home and foreign departments, is conducted by a Board of Foreign Missions, directly under the control of the general conference, and by the Woman's Foreign Missionary Society. This latter is independent in its action except that certain limitations exist in regard to the collection of its funds and the assignment and location of its missionaries. Prior to the reorganization the apportionment for the foreign mission work varied from \$653,581 in 1897 to \$843,540 in 1906, the highest point reached being \$949,794 in 1905. The actual receipts varied somewhat from these figures, but are not in all cases available.

The receipts of the Woman's Foreign Missionary Society for its first year, 1869, were \$4,546; for 1897,

\$313,937; for 1906, \$616,457. The decade shows a steady and very uniform advance and not a single retrogression. A peculiar feature of the society is that practically its entire administrative work is voluntary. There are no paid secretaries or treasurers, and only a small office force. It is not allowed to raise funds during any regular church service, nor in any Sunday school, and must in every way avoid any interference with the contributions to the Foreign Mission Board. It carries on its work of collection through 5,886 auxiliaries with 167,464 members, 2,531 minor organizations with 75,344 members, 482 young people's societies with 10,295 members, and a Swedish auxiliary with 99 branches and 2,541 members. The fields occupied are practically the same as those of the Board of Foreign Missions. In 1906 it supported nearly one-third of the total number of foreign missionaries of the church and raised three-sevenths of the total money expended.

The work of the two organizations may be presented in four divisions: Non-Christian lands (Africa, China, Japan, Korea, India, and Malaysia); Greek Church lands (Bulgaria and Russia); Roman Catholic lands (South America, Italy, and Mexico); Protestant lands (Norway, Sweden, Denmark, Finland, Germany, and Switzerland).

The report for 1906 showed work carried on by the two societies in 10 non-Christian countries; 137 stations occupied; 689 missionaries; 7,676 native workers; 804 churches with 168,950 members; 1,874 schools with 61,225 pupils; and 20 hospitals and dispensaries, of which 7 reported 59,522 patients. The amount of income available for the work, exclusive of contributions by native churches, was \$911,534, and the total value of property was \$4,217,710.

The report for work in Greek Church lands showed 2 countries occupied; 2 stations; 4 missionaries and 29 native helpers; 10 churches with 432 members; 2 schools with 61 pupils; contributions amounting to \$13,353; and property valued at \$46,127.

In Roman Catholic lands the report showed 10 countries and 32 stations occupied; 132 missionaries and 862 native helpers; 192 churches with 28,955 members; 135 schools with 9,222 pupils; 2 hospitals and dispensaries; contributions amounting to \$284,901; and property valued at \$1,722,028.

In Protestant lands 6 countries were occupied, and the report showed 2 American missionaries in 1 station; 896 native workers; 449 churches with 61,445 members; 5 schools with 80 pupils; contributions amounting to \$92,910; and property valued at \$3,527,936.

A summary of the work in foreign lands shows 28 countries occupied; 172 stations; 827 American missionaries; 9,463 native workers; 1,455 churches with 259,782 members; 2,016 schools with 70,588 pupils; 22 hospitals and dispensaries (of which 7 in non-

Christian lands report 59,522 inmates); amount available for the work, exclusive of contributions by native churches, \$1,302,698; and property valued at \$9,513,801.

In addition to these contributions, amounts were contributed by native churches toward their own support, as follows: In non-Christian lands, \$304,441; in Greek Church lands, \$1,068; in Roman Catholic lands, \$175,726; in Protestant lands, \$350,276.

It will be noticed that there are almost no missionaries employed in Protestant lands; all the pastors or other helpers are native to the land, in charge of what is practically home mission work of the same type as that carried on in this country, classed as foreign missionary work because outside of the limits of the United States and under the care of the foreign mission board.

As churches in the mission fields are organized, they are gathered in missions and mission conferences, and their membership is reported in connection with the membership of the church in the United States. Attention is called to the fact that this foreign membership, amounting to more than 250,000 communicants, is nearly 8 per cent of the entire membership of the denomination, while similar statistics of the Sunday school membership make a still better showing for the mission fields. An indication of the diversified character of the work is furnished by the fact that it is carried on in 37 different languages, besides 7 dialects of Chinese.

The educational work of the Methodist Episcopal Church is considered under four heads: The Board of Education, the Freedmen's Aid and Southern Education Society, the Twentieth Century Thank Offering, and the University Senate. Of these, the first two have been united with the Sunday School Union under the title "Board of Education, Freedmen's Aid, and Sunday Schools."

The Board of Education was organized in 1868 for the general purpose of promoting the educational work of the church. A specific purpose has been the aiding of students and institutions in order to secure "a well-equipped force of men and women for the ministerial, missionary, evangelical, and educational work of the church." Two annual collections are taken—one for the general work, and the other, on "children's day," for the "children's fund"—to be granted in the form of loans to young people seeking a more advanced education. The former, called the "public education collection," amounted to \$79,603 in 1897 and to \$186,897 in 1906; the highest point reached was \$211,758 in 1902. The receipts from the latter in 1897 were \$76,300; in 1906 they were \$73,439; the average for the decade, however, being under \$70,000.

A classified list of educational institutions of the Methodist Episcopal Church under the supervision of

the Board of Education, together with the number of their teachers and students, and the value of their property at the close of 1906, follows:

CLASS OF INSTITUTIONS.	Number of schools.	Number of teachers and students.	Net value of property and endowments.
Theological institutions.....	24	1,210	\$4,744,645
Colleges and universities.....	53	37,432	33,632,808
Classical seminaries.....	47	10,478	3,710,904
Institutions exclusively for women.....	8	1,426	2,350,808
Foreign mission schools.....	55	7,977	1,476,313
Missionary institutes and Bible training schools.....	3	464	300,000
Unclassified institutions.....	2	2,409	279,000
Deduct schools duplicated and foreign mission schools ¹	192	61,396	46,494,478
	68	8,889	4,815,722
Total in the United States.....	124	52,507	*41,678,756

¹ Some institutions are placed under two classes. Thus the Woman's College, Baltimore, is in the list of colleges and universities and likewise in institutions exclusively for women.

² Of this amount \$18,273,966 represents value of property and \$23,404,790 represents value of endowments.

The Freedmen's Aid and Southern Education Society was merged with the Board of Education and the Sunday School Union, January 1, 1907, the corporate name of the new organization being the Board of Education, Freedmen's Aid, and Sunday Schools of the Methodist Episcopal Church. The specific field of the organization first mentioned was the education of needy white and colored people in the South, special emphasis being laid on industrial training. Collections for this purpose are taken annually by the pastors, and considerable sums are also received from legacies, special gifts, etc. The receipts in 1897 were \$261,562; in 1906 they were \$747,730, indicating the increase of interest in the work. The total receipts from the date of organization to January 1, 1907, were \$7,819,397. The report of the society for 1906 showed 46 schools with 645 teachers and 11,825 pupils, and lands and buildings valued at \$1,991,569. During the forty years of its history the society has had in its schools nearly 300,000 pupils, and has sent out over 12,000 teachers and 3,000 ministers among the negroes.

On November 1, 1898, the Board of Bishops issued an appeal to the church to contribute during the next three years \$20,000,000, above and beyond the regular gifts, as a Twentieth Century Thank Offering. The appeal was more than met, and out of the offering thus made \$8,500,000 was devoted to Christian education.

The University Senate was organized in its present form in 1902. It investigates the scholastic requirements and methods of any institution claiming to be under the patronage of the Methodist Episcopal Church, and upon its report depends the classification of the institution by the Board of Education.

The hospitals, orphanages, and homes for the aged are of two kinds: Those under the direct auspices of the church and those connected with the Deaconess Movement. The combined statistics for 1906 show 126 institutions, 35,127 patients or inmates, 37,852 chil-

dren in industrial schools connected with deaconess institutions, property valued at \$8,820,404, and expense of administration, \$356,371. Of the property value, \$3,623,279, including \$442,734 for property in Europe and India, is credited to the deaconess institutions.

The Deaconess Movement in the Methodist Episcopal Church had its origin in 1887 in connection with the Chicago Training School for Missions. About 100 deaconess institutions of various kinds are now operated in the United States and in foreign lands, some of them hospitals, others homes, orphanages, training schools, etc., the general purpose being the aid and instruction of the sick or unfortunate. At the close of 1906 there were 792 licensed deaconesses and 436 probationers, who, during the year cared for 17,470 patients and made 418,308 calls, while the total expense of administration was \$478,160. This amount was raised mostly by voluntary contributions, though some of the institutions have small endowments. The increase in the amount for the erection of buildings and general support during the year was about \$100,000, so that the total amount contributed during that time for the Deaconess Movement may be set down as \$574,000.

The Sunday School Union (lately combined with the Board of Education and Freedmen's Aid) has auxiliaries and branches all over the United States. Within recent years it has derived its income from collections by the Sunday schools, and from the local churches on the basis of one-twentieth of their apportionment for missions. Many churches maintain mission Sunday schools in cities on behalf of the foreign population, and there are a number on the frontiers. Practically every school is suborganized as a missionary society, and the total contributions of the Sunday schools for missions in 1906 were \$537,432.

The Tract Society is one of the oldest societies in the church. As early as 1808 the general conference gave special attention to the distribution of religious tracts, and in 1817 an unofficial tract society was formed by women members of the church. The latest charter and incorporation were given in 1852. The report for 1906 shows grants of tracts aggregating 2,035,286 pages, besides the gratuitous distribution of "Good Tidings," a paper designed especially for colored people in the South. Every pastor is required to take an annual collection for this society, and the receipts from this source in 1906 were \$23,850. The Bible work of the church is carried on through the American Bible Society, for which each church is expected to take up an annual collection.

The Epworth League is the official young people's society of the church, and was organized at Cleveland, Ohio, May 15, 1889, taking the place in the Methodist Episcopal Church of the Christian Endeavor Society in other denominations. A senior chapter is found in

nearly every church of the denomination, and junior chapters in about half of the churches. The features of the league are the departments of spiritual work, world evangelism, mercy and help, and literary and social work. International conventions have been held biennially since 1893.

The Brotherhood of Saint Paul and the Wesley Brotherhood have been prominent among a number of similar organizations in the church. The former was organized November 12, 1895, and at the close of 1906 had 679 chapters with 35,000 members. The latter, composed of a number of minor organizations, was established September 27, 1898. The general object of these brotherhoods is the promotion of religious work among men and boys by securing their attendance systematically on the services of the church, and their active cooperation in its financial, philanthropic, and charitable undertakings. The several brotherhoods have recently been united under the name of the Methodist Brotherhood.

The Temperance Society of the Methodist Episcopal Church, organized November 22, 1904, aims to promote voluntary total abstinence from all intoxicants and narcotics by members of the church, the Sunday school, and the Epworth League. The White Shield League, organized by the general conference of 1904, is the official temperance society of the Sunday school, and is affiliated with the Temperance Society of the church.

The Pastor's Aid Society, which is found in most of the churches of the denomination, covers a wide range of activities, such as systematic visitation, the welcoming of strangers, the discovery and relief of destitution, the distribution of needed supplies, the visiting of the sick, the provision of means for the furnishing of parsonages, etc.

In some of the larger cities, institutional churches, somewhat on the plan of the Young Men's Christian Association, are conducted.

The publishing house of the Methodist Episcopal Church, now the Methodist Book Concern, established in 1789, was located first in Philadelphia, then in Baltimore, and is now in New York city. In 1820 a branch house was established in Cincinnati, Ohio, which in 1840 became a separate corporation. According to its charter, the profits, after the demands for capital are supplied, are devoted to the support of superannuated preachers and their widows and orphans. In 1907 the net value of the two plants of the Book Concern was \$4,171,509, divided as follows: At New York, \$2,284,470; at Cincinnati, \$1,887,039.

The Book Committee, elected by the general conference, is a most important factor in the organization of the church. In the intervals between the general conferences it may be said to exercise supreme authority over the temporal affairs of the church. It has supervision of the publishing interests, and examines

carefully into their condition; fixes the salaries of the bishops, publishing agents, and official editors not otherwise provided for; has power, under certain limitations, to discontinue any depository or periodical; and estimates the amount of money necessary to meet the expenses of the general conference and the judiciary conferences, and makes apportionment of the different amounts to be raised by the annual conferences.

The official periodical literature of the Methodist Episcopal Church includes the Methodist Review, 8 Christian Advocates, published weekly in various sections of the country, besides one other English weekly and two in German, the Epworth Herald, and Sunday school periodicals. There are also various semiofficial and unofficial publications which are identified with the church, but are not under the control of the general conference. The Sunday school periodicals, under the supervision of an editor elected by the general conference, have a large circulation, the weekly Sunday School Advocate sending out nearly half a million copies.

The general financial interests of the church are in the hands of various trustees. The Board of Trustees of the Methodist Episcopal Church, created by the general conference, is "competent to answer for the church in legal proceedings," and is authorized to receive and hold any property left for the benefit or endowment of any institution of the church, especially funds for the benefit of superannuates, and for the endowment of churches, deaconess institutions, orphanages, or other charitable establishments.

The Chartered Fund of the Methodist Episcopal Church was organized in Pennsylvania in 1794. It has for its object the relief of the itinerant and superannuated ministers and their dependents, and is the oldest chartered organization connected with the church. This fund amounts to \$48,500.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 29,943 organizations, contained in 113 conferences and 12 missions. These organizations are distributed in every state and territory; 14,119 being in the North Central division. The states having the largest number are Ohio with 2,409, Pennsylvania with 2,379, New York with 2,199, and Illinois with 2,028.

The total number of communicants reported is 2,986,154; of these, as shown by the returns for 27,800 organizations, about 37 per cent are males and 63 per

cent females. According to the statistics, the denomination has 28,345 church edifices; a seating capacity for church edifices of 7,983,742, as reported by 26,866 organizations; church property valued at \$163,357,805, against which there appears an indebtedness of \$8,640,273; halls, etc., used for worship by 1,211 organizations; and 12,215 parsonages valued at \$25,508,417. The Sunday schools, as reported by 26,869 organiza-

tions, number 28,102, with 351,312 officers and teachers and 2,700,742 scholars.

The number of ministers connected with the denomination is 17,479.

As compared with the report for 1890, these figures show an increase of 4,082 organizations, 745,800 communicants, and \$66,634,397 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	29,943	29,742	2,988,154	27,800	1,042,830	1,743,836	27,810	1,211	28,345	26,866	7,983,742
North Atlantic division.....	6,548	6,524	868,462	6,203	296,002	519,543	6,333	163	6,479	6,225	2,039,905
Maine.....	316	311	20,087	294	6,192	12,890	307	7	329	307	83,049
New Hampshire.....	142	142	12,529	133	3,839	7,322	139	2	143	139	41,413
Vermont.....	215	215	17,471	210	6,085	11,124	211	2	221	210	51,685
Massachusetts.....	413	412	61,026	390	18,761	30,900	401	5	408	401	161,164
Rhode Island.....	44	43	6,536	42	2,077	4,387	42	1	43	42	17,375
Connecticut.....	206	206	32,878	188	10,711	19,104	205	1	217	199	67,909
New York.....	12,199	2,193	291,919	2,108	101,556	175,332	2,148	38	2,194	2,110	663,697
New Jersey.....	634	633	106,505	609	37,445	64,339	620	11	641	608	221,592
Pennsylvania.....	2,370	2,369	318,911	2,229	109,336	188,145	2,260	96	2,283	2,209	731,961
South Atlantic division.....	3,765	3,739	322,482	3,320	113,931	176,980	3,547	145	3,639	3,302	968,755
Delaware.....	207	207	24,269	190	8,732	13,805	207	.....	218	191	55,271
Maryland.....	966	963	95,207	889	34,096	54,237	951	13	980	909	254,242
District of Columbia.....	37	37	11,019	33	3,664	6,550	36	1	36	34	17,439
Virginia.....	319	314	18,578	252	6,041	9,410	290	20	295	256	73,418
West Virginia.....	973	968	61,641	846	21,436	32,473	855	94	859	822	226,278
North Carolina.....	358	357	20,805	325	7,039	11,533	343	6	406	325	94,485
South Carolina.....	395	393	54,097	364	20,287	30,478	387	3	350	288	90,148
Georgia.....	357	348	28,579	300	9,599	14,115	333	1	147	117	29,074
Florida.....	153	152	8,287	121	2,437	4,379	145	1	147	117	29,074
North Central division.....	14,119	14,054	1,411,874	13,338	499,154	833,359	13,196	585	13,399	12,924	3,719,072
Ohio.....	2,409	2,398	317,584	2,230	111,823	184,327	2,374	27	2,401	2,294	747,725
Indiana.....	1,728	1,724	210,593	1,626	75,082	128,269	1,692	15	1,701	1,665	549,672
Illinois.....	2,028	2,021	235,092	1,899	81,763	138,805	1,997	21	2,039	1,945	594,093
Michigan.....	1,312	1,308	114,326	1,252	39,347	69,994	1,191	89	1,212	1,168	317,934
Wisconsin.....	833	829	54,817	805	19,369	33,957	770	33	803	756	176,890
Minnesota.....	643	634	46,351	606	16,811	27,089	600	21	613	594	136,951
Iowa.....	1,580	1,576	150,576	1,528	56,537	94,993	1,521	52	1,538	1,505	415,469
Missouri.....	1,009	1,001	80,334	953	27,105	45,812	931	53	949	905	248,526
North Dakota.....	237	233	10,033	216	3,730	5,095	172	21	175	168	36,175
South Dakota.....	291	291	15,485	268	5,555	8,922	235	33	236	223	46,230
Nebraska.....	746	744	62,586	711	22,437	36,729	655	67	665	647	162,110
Kansas.....	1,299	1,295	108,097	1,244	38,995	64,236	1,058	153	1,067	1,054	287,307
South Central division.....	3,743	3,678	239,347	3,254	80,840	130,479	3,215	216	3,288	2,922	857,004
Kentucky.....	425	423	30,158	375	10,286	15,910	403	9	419	389	118,177
Tennessee.....	799	781	46,180	688	16,601	24,744	703	47	716	623	203,762
Alabama.....	377	368	20,450	336	7,279	11,100	333	23	346	303	95,628
Mississippi.....	564	559	50,695	479	16,877	27,863	551	2	567	488	151,098
Louisiana.....	279	264	19,763	180	4,447	9,248	266	3	267	173	51,220
Arkansas.....	252	246	12,509	225	4,108	7,083	194	32	196	188	53,055
Oklahoma ¹	479	476	23,309	453	8,857	13,488	269	67	269	262	62,602
Texas.....	568	561	36,223	518	12,386	21,043	496	33	508	456	122,862
Western division.....	1,768	1,747	143,989	1,685	52,903	83,475	1,519	102	1,540	1,493	399,006
Montana.....	127	126	5,819	124	1,984	3,620	102	12	106	102	21,250
Idaho.....	81	81	5,313	76	2,078	3,121	68	10	69	68	16,570
Wyoming.....	28	28	1,612	28	520	1,092	26	1	26	26	6,110
Colorado.....	220	220	24,830	212	8,334	14,001	181	9	184	175	53,105
New Mexico.....	62	61	3,513	54	1,288	1,597	50	3	51	45	10,434
Arizona.....	34	34	1,734	32	725	1,840	26	1	26	25	5,610
Utah.....	33	30	1,537	28	553	961	31	.....	31	31	6,830
Nevada.....	18	18	618	15	171	389	16	1	16	13	3,310
Washington.....	397	394	29,347	379	10,866	16,731	316	27	318	311	79,564
Oregon.....	263	260	18,681	253	6,821	11,063	239	12	240	237	59,815
California.....	505	495	50,985	484	19,563	30,060	464	26	473	460	136,408

¹ Includes 2 organizations in Pennsylvania, not returned separately.

² Oklahoma and Indian Territory combined.

³ Includes 1 organization in Colorado, not returned separately.

⁴ Includes 1 organization in California, not returned separately.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	29,943	27,888	\$163,357,805	4,662	\$8,640,273	12,215	\$25,508,417	26,869	28,102	351,312	2,700,742
North Atlantic division	6,548	6,338	74,222,487	1,249	4,957,212	3,437	10,728,190	6,159	6,474	105,145	822,204
Maine	316	307	1,472,725	48	47,542	170	298,050	291	344	3,444	24,760
New Hampshire	142	139	774,600	19	22,730	97	177,100	135	145	1,075	12,010
Vermont	215	212	902,637	14	14,620	140	243,100	200	214	2,428	16,108
Massachusetts	413	401	6,756,600	115	512,583	268	922,870	405	419	8,564	62,391
Rhode Island	44	42	672,700	13	65,806	23	64,900	43	43	880	6,997
Connecticut	200	204	2,946,810	42	166,114	163	607,000	197	205	3,814	26,109
New York	12,199	2,150	29,427,603	355	1,638,751	1,293	3,968,156	2,008	2,102	34,558	257,072
New Jersey	634	622	8,191,195	202	739,630	365	1,371,100	617	669	12,835	101,573
Pennsylvania	2,379	2,261	23,077,617	441	1,749,376	912	3,075,320	2,203	2,273	36,947	315,118
South Atlantic division	3,765	3,557	11,511,512	784	651,384	1,047	1,762,688	3,401	3,588	34,944	272,821
Delaware	207	207	1,191,350	56	57,572	84	174,200	205	211	3,062	25,473
Maryland	966	949	4,916,475	242	300,245	335	700,400	934	973	12,085	92,202
District of Columbia	37	36	1,178,705	24	84,098	20	138,200	37	41	934	9,509
Virginia	319	291	478,915	64	32,006	80	74,015	256	279	2,209	10,553
West Virginia	973	860	2,124,045	92	94,743	213	431,280	833	869	8,004	60,033
North Carolina	358	348	320,065	61	18,899	65	40,226	304	316	2,077	16,316
South Carolina	395	386	527,700	106	15,553	95	68,598	382	424	3,139	30,970
Georgia	357	336	403,607	99	19,319	99	51,378	320	338	2,521	19,016
Florida	153	144	370,050	40	28,949	50	84,325	130	137	913	6,599
North Central division	14,119	13,210	63,334,312	1,490	2,297,889	5,780	10,763,225	12,747	13,173	169,442	1,273,079
Ohio	2,409	2,372	14,228,940	199	398,433	829	1,999,673	2,321	2,352	34,719	264,891
Indiana	1,726	1,691	7,602,538	191	288,203	601	1,094,400	1,502	1,572	20,875	166,371
Illinois	2,028	1,989	12,633,612	178	471,290	901	2,031,749	1,899	1,961	27,881	210,014
Michigan	1,312	1,193	5,738,325	217	282,912	577	947,446	1,208	1,201	16,210	122,304
Wisconsin	833	769	3,345,150	118	144,305	355	740,010	714	759	7,902	56,225
Minnesota	643	606	2,923,920	131	117,703	274	510,975	573	610	6,325	46,900
Iowa	1,586	1,620	6,486,488	98	149,502	722	1,319,075	1,440	1,409	18,034	135,217
Missouri	1,009	935	3,497,707	114	220,189	353	477,405	798	821	9,267	64,370
North Dakota	237	174	599,400	54	47,330	103	154,500	195	212	1,738	12,836
South Dakota	291	234	686,100	42	25,270	128	212,360	250	277	2,627	20,013
Nebraska	746	656	2,296,600	58	68,389	393	535,723	659	698	8,330	59,304
Kansas	1,209	1,065	3,400,532	90	84,303	544	739,910	1,128	1,181	14,934	108,034
South Central division	3,743	3,239	5,119,459	846	236,554	1,039	793,014	3,015	3,170	22,866	175,207
Kentucky	425	402	896,688	53	15,618	124	138,570	317	323	2,690	20,041
Tennessee	799	711	951,585	104	30,245	142	122,300	585	610	4,269	35,379
Alabama	377	333	353,316	65	13,152	71	29,161	287	302	1,016	14,167
Mississippi	504	549	519,360	201	29,520	142	74,180	540	573	3,744	28,333
Louisiana	279	264	513,475	151	40,991	143	104,900	252	274	1,572	15,095
Arkansas	252	201	269,270	45	11,647	82	47,525	190	203	1,444	9,749
Oklahoma ¹	479	276	614,613	76	52,875	133	120,492	337	364	3,306	26,822
Texas	508	503	1,001,152	151	42,506	202	165,880	507	521	3,805	25,621
Western division	1,768	1,544	19,170,035	293	497,234	912	1,461,300	1,547	1,697	18,915	157,431
Montana	127	104	380,640	18	19,226	70	93,175	103	115	902	7,743
Idaho	81	68	282,600	19	32,428	40	50,350	70	80	780	6,374
Wyoming	28	26	110,425	4	7,025	18	32,050	26	29	304	2,431
Colorado	220	184	1,486,900	54	125,032	115	211,575	206	226	2,944	25,802
New Mexico	462	50	125,785	6	5,725	20	29,050	51	55	348	2,750
Arizona	34	26	132,400	2	3,000	16	26,900	29	32	271	2,178
Utah	33	33	212,300	2	15,400	14	22,100	29	35	256	2,228
Nevada	18	17	52,900	4	400	11	16,100	18	25	154	1,273
Washington	397	325	1,372,065	63	64,688	181	240,850	336	369	4,021	31,804
Oregon	263	239	878,020	30	30,881	130	164,650	220	230	2,600	18,817
California	505	472	14,135,100	91	193,359	291	507,900	459	501	6,275	55,932

¹ Includes \$111,000, value of lots owned by 3 organizations in San Francisco, Cal., whose edifices were destroyed by earthquake and fire.² Includes 2 organizations in Pennsylvania, not returned separately.³ Oklahoma and Indian Territory combined.⁴ Includes 1 organization in Colorado, not returned separately.⁵ Includes 1 organization in California, not returned separately.

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ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES AND MISSIONS: 1906.

CONFERENCE OR MISSION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting--		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	1 29,943	29,742	2,986,154	27,800	1,042,830	1,743,836	27,810	1,211	28,345	26,866	7,983,742
Conferences:											
Alabama.....	200	199	8,818	195	3,440	4,938	174	20	176	167	53,118
Arkansas.....	134	129	5,973	112	1,942	3,282	84	29	85	82	23,130
Atlanta.....	180	149	15,810	127	6,226	7,655	146	2	153	119	38,504
Atlantic Mission.....	27	27	2,005	27	809	1,256	26		27	26	7,300
Austin.....	50	50	3,445	46	1,350	2,017	42	6	43	42	12,850
Baltimore.....	447	447	53,084	415	17,220	31,300	442	3	457	430	133,175
Blue Ridge.....	164	163	8,012	152	3,231	4,190	158	4	159	156	45,780
California.....	* 262	258	21,159	254	7,752	13,182	243	11	248	242	61,973
California, German.....	18	17	1,202	17	473	729	18		18	17	3,585
Central Alabama.....	99	98	6,023	84	2,052	2,967	93	1	101	84	21,242
Central German.....	155	155	14,409	155	5,942	8,527	151	1	158	151	37,245
Central Illinois.....	379	378	40,221	359	14,058	24,878	372	5	380	360	105,636
Central Missouri.....	120	116	8,361	103	1,832	4,241	115	3	126	102	24,784
Central New York.....	341	340	41,902	329	15,050	25,924	329	8	332	321	93,318
Central Ohio.....	417	417	50,378	388	19,923	31,770	412	3	417	395	137,410
Central Pennsylvania.....	698	695	72,878	665	25,303	44,377	633	53	634	630	196,743
Central Swedish.....	55	55	6,309	53	2,296	3,703	54	1	55	54	16,330
Central Tennessee.....	155	154	6,971	147	2,858	3,797	137	9	137	136	40,835
Chicago, German.....	110	110	9,331	108	3,099	5,291	108		110	102	22,790
Cincinnati.....	367	363	53,714	353	18,862	32,330	364		369	360	124,456
Colorado.....	207	207	24,320	202	8,184	13,737	173	7	176	169	51,640
Columbia River.....	217	215	15,669	204	5,940	8,672	178	17	178	174	43,716
Dakota.....	242	242	13,725	221	4,932	7,814	197	27	198	185	39,065
Delaware.....	231	280	25,424	200	10,381	13,795	276	4	283	259	65,136
Des Moines.....	486	484	53,572	472	19,164	32,729	465	20	467	459	127,565
Detroit.....	596	595	56,052	568	19,623	33,271	540	44	550	521	151,999
East German.....	62	62	5,732	61	2,195	3,457	61	1	64	60	17,025
East Maine.....	174	172	9,519	159	2,716	6,039	166	7	179	166	43,709
East Ohio.....	569	564	82,244	518	20,141	46,856	564	5	567	550	175,420
East Tennessee.....	102	100	5,352	91	1,791	3,355	98	2	102	88	24,981
Eastern Swedish.....	36	36	4,002	35	1,186	2,316	33		33	33	9,435
Erie.....	494	491	50,888	463	17,574	31,611	477	13	480	465	132,427
Florida.....	84	84	5,521	56	1,475	2,641	81		82	55	15,000
Genesee.....	414	411	47,773	404	16,567	29,622	399	14	410	392	122,176
Georgia.....	69	69	3,497	62	1,307	1,787	64	1	64	59	15,175
Gulf.....	79	76	3,291	68	1,249	1,847	58	5	59	55	17,685
Holston.....	517	509	29,784	425	10,784	14,392	434	50	437	423	136,490
Idaho.....	72	71	4,461	68	1,667	2,727	59	10	60	59	14,500
Illinois.....	586	584	73,920	548	25,050	43,754	581	4	585	560	171,885
Indiana.....	787	787	95,080	716	33,496	52,758	773	4	778	761	244,397
Iowa.....	* 355	350	34,620	334	12,250	20,326	343	10	350	342	100,762
Kansas.....	291	291	29,187	282	10,138	17,196	265	16	269	265	75,662
Kentucky.....	327	325	22,171	285	7,802	11,212	306	8	316	297	93,833
Lexington.....	156	150	12,064	137	3,541	6,865	152	2	156	135	34,914
Lincoln.....	68	67	2,555	59	890	1,439	61	2	61	58	12,205
Little Rock.....	119	118	6,636	113	2,166	3,806	110	3	111	106	29,925
Louisiana.....	249	236	18,019	157	3,832	8,262	240	2	240	150	44,810
Maine.....	148	145	10,862	141	3,561	7,060	147		157	147	40,885
Michigan.....	663	660	54,638	632	18,244	34,581	600	45	607	594	154,155
Minnesota.....	236	236	19,071	227	6,878	11,703	226	7	231	225	55,641
Mississippi.....	276	274	23,072	237	7,564	13,094	271		276	247	69,338
Missouri.....	368	366	28,990	348	9,994	16,788	349	13	350	336	92,906
Mobile.....	92	86	6,154	72	1,999	3,528	79	2	82	65	22,627
Montana.....	56	50	3,024	55	1,334	2,400	53	2	53	53	11,860
Nebraska.....	266	264	28,179	251	9,990	16,517	249	15	250	248	69,271
New England.....	254	254	42,621	241	13,449	25,521	246	4	247	246	107,874
New England, Southern.....	206	204	23,480	192	6,684	14,378	202	1	207	200	68,505
New Hampshire.....	149	149	14,228	139	4,338	8,477	146	2	150	146	45,133
New Jersey.....	339	338	56,054	320	19,222	32,507	336	1	345	326	120,456
New Mexico Spanish Mission.....	55	54	2,481	51	958	1,064	37	1	38	31	6,755
New York.....	428	427	58,599	408	20,395	33,627	421	4	433	410	130,995
New York, East.....	319	319	70,928	292	23,617	40,029	316	3	335	308	136,074
Newark.....	316	316	53,503	308	19,426	33,656	306	10	318	304	107,206
North Carolina.....	180	180	11,215	158	3,800	6,371	171	3	175	164	44,055
North Dakota.....	222	218	9,444	201	3,451	5,386	160	19	163	156	33,850
North Indiana.....	494	493	64,657	488	24,276	39,932	490	4	493	489	177,745
North Nebraska.....	177	177	16,369	171	5,805	9,844	169	6	173	169	42,005
North Ohio.....	320	319	38,895	291	13,527	22,927	313	6	319	294	99,274
Northern German.....	105	104	6,235	99	2,725	3,137	95	6	95	93	17,425
Northern Minnesota.....	247	242	18,316	232	6,251	10,777	226	8	231	224	52,217

* Includes 3 independent churches.

* Includes 1 independent church.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES AND MISSIONS:
1906—Continued.

CONFERENCE OR MISSION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Conferences—Continued.											
Northern New York.....	318	318	31,011	309	10,244	19,132	311	5	312	310	85,972
Northern Swedish.....	71	68	3,091	66	1,192	1,819	67	3	71	66	14,653
Northwest German.....	79	79	4,869	78	2,180	2,653	72	6	74	72	14,950
Northwest Indiana.....	365	364	44,208	343	15,522	27,019	352	7	353	340	109,750
Northwest Iowa.....	300	297	24,794	281	8,773	14,860	284	10	287	278	60,360
Northwest Kansas.....	292	291	17,176	266	6,191	9,661	190	08	193	190	49,335
Northwest Nebraska.....	76	76	2,990	75	1,128	1,859	40	19	40	40	6,604
Norwegian-Danish.....	101	101	5,508	98	2,184	3,090	97	1	100	96	21,541
Ohio.....	634	633	77,477	588	27,173	45,548	621	12	627	605	188,825
Oklahoma.....	359	357	18,873	341	7,141	10,973	195	54	195	189	40,622
Oregon.....	184	182	14,548	170	5,294	8,602	168	7	169	160	43,080
Pacific, German.....	31	31	1,517	31	608	849	26	1	27	26	5,605
Philadelphia.....	404	402	83,981	350	20,554	46,803	399	3	411	373	103,600
Pittsburg.....	417	415	72,162	390	25,816	40,845	414	1	418	408	145,775
Puget Sound.....	217	216	16,466	210	5,834	9,747	174	14	175	174	40,048
Rock River.....	382	380	59,823	359	19,792	34,626	372	7	394	365	131,042
St. Johns River.....	32	31	1,509	30	557	907	31	-----	32	31	7,540
St. Louis.....	434	432	30,317	410	12,336	20,670	382	36	387	381	112,321
St. Louis, German.....	146	146	11,177	144	4,874	6,187	144	1	148	144	32,770
Savannah.....	140	132	9,311	113	3,079	4,699	125	-----	135	112	36,469
South Carolina.....	395	393	54,097	364	20,287	30,478	387	6	400	360	128,400
South Kansas.....	298	295	29,836	287	10,615	18,390	275	16	277	274	79,345
Southern California.....	183	179	27,170	173	10,401	15,576	167	14	171	167	65,255
Southern German.....	53	53	3,118	51	1,383	1,573	49	2	52	48	10,638
Southern Illinois.....	521	519	45,346	478	15,770	26,298	515	2	521	500	144,384
Southwest Kansas.....	368	368	28,582	359	10,706	17,018	203	60	203	200	70,815
Tennessee.....	165	162	10,859	126	3,201	6,183	140	3	157	121	34,791
Texas.....	238	234	15,470	209	5,177	8,682	219	12	223	191	53,865
Troy.....	302	361	48,596	350	17,146	30,742	354	6	362	353	104,740
Upper Iowa.....	353	353	37,585	351	13,751	23,714	340	9	342	337	98,147
Upper Mississippi.....	282	279	27,087	236	9,086	14,460	274	2	284	235	78,800
Vermont.....	166	166	12,724	161	4,375	8,087	162	2	170	161	39,085
Washington.....	348	344	30,593	288	10,602	17,253	329	17	334	280	79,402
West German.....	124	124	7,192	122	3,172	3,960	113	0	115	113	21,840
West Nebraska.....	162	162	11,020	150	3,996	6,615	138	21	142	131	31,880
West Texas.....	181	179	12,730	170	3,900	7,933	157	9	162	140	30,079
West Virginia.....	1928	926	57,758	809	20,153	30,200	813	93	818	784	217,250
West Wisconsin.....	414	414	22,531	403	7,644	14,448	303	24	377	355	78,315
Western Norwegian-Danish.....	28	27	804	26	342	447	27	-----	27	26	4,735
Western Swedish.....	48	48	2,912	47	1,150	1,746	45	2	45	45	10,310
Wilmington.....	392	391	41,953	369	15,269	24,023	391	1	407	374	108,366
Wisconsin.....	279	275	23,257	262	7,800	14,405	270	8	283	268	60,985
Wyoming.....	443	443	40,933	428	17,853	30,745	422	18	420	415	112,111
Missions:											
Arizona.....	27	27	1,463	26	623	747	25	1	25	25	5,510
Black Hills.....	20	29	1,080	27	304	747	22	3	22	22	5,015
Chinese.....	7	7	209	7	174	35	6	1	6	6	1,015
East Oklahoma.....	48	48	2,012	48	770	1,242	30	4	30	30	7,000
Kallispell.....	18	18	552	17	194	333	13	5	13	13	2,400
Nevada.....	37	36	1,114	32	312	740	35	1	35	30	6,100
New Mexico, English.....	19	19	1,771	14	606	920	17	2	17	17	4,070
North Montana.....	47	47	1,200	47	416	844	31	5	35	31	6,185
Pacific, Japanese.....	13	13	683	13	612	71	6	-----	6	6	700
South Florida.....	22	22	823	20	240	562	20	-----	20	18	3,575
Utah.....	33	30	1,537	28	553	961	31	-----	31	31	6,830
Wyoming.....	27	27	1,687	27	512	1,075	25	1	25	25	5,810

¹ Includes 1 independent church.

METHODIST EPISCOPAL CHURCH.

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ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES AND MISSIONS: 1906.

CONFERENCE OR MISSION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	129,043	27,888	\$103,357,805	4,662	\$8,640,273	12,215	\$25,608,417	26,869	28,102	351,312	2,700,742
Conferences:											
Alabama.....	200	173	172,780	5	6,200	21	11,456	118	120	770	6,084
Arkansas.....	134	86	131,570	10	2,995	37	30,225	73	75	574	4,382
Atlanta.....	150	145	208,452	57	10,577	52	21,670	147	152	1,316	9,913
Atlantic Mission.....	27	26	25,450	.....	.....	4	4,100	25	27	171	1,310
Austin.....	50	44	252,550	10	18,145	24	46,100	42	45	428	3,101
Baltimore.....	447	440	4,305,975	79	228,499	153	564,800	429	442	7,218	57,533
Blue Ridge.....	164	157	104,218	5	300	21	13,450	124	124	759	6,561
California.....	262	247	1,736,350	31	47,420	149	276,650	229	258	2,764	22,333
California, German.....	18	18	268,700	2	2,300	17	46,500	17	17	212	977
Central Alabama.....	99	93	84,959	33	2,941	30	10,815	94	102	585	4,032
Central German.....	155	151	912,700	13	8,608	98	205,150	141	143	2,144	11,577
Central Illinois.....	379	369	1,813,600	26	46,593	181	370,450	358	368	5,162	36,999
Central Missouri.....	120	116	283,734	42	50,616	59	29,100	107	113	677	4,062
Central New York.....	341	330	7,099,475	50	229,795	202	381,800	317	331	4,960	35,759
Central Ohio.....	417	412	2,270,200	35	79,449	152	297,050	408	411	6,834	52,708
Central Pennsylvania.....	608	632	3,723,817	88	222,282	219	616,620	618	630	8,875	71,387
Central Swedish.....	55	54	452,300	24	67,600	30	110,000	53	54	783	6,290
Central Tennessee.....	155	135	135,220	6	1,448	33	19,000	90	93	566	4,504
Chicago, German.....	110	108	541,850	17	10,433	63	146,600	99	101	1,334	6,430
Cincinnati.....	307	303	2,730,450	26	69,830	138	424,748	347	351	5,514	40,983
Colorado.....	207	176	1,430,400	46	116,010	107	200,025	195	213	2,873	25,438
Columbia River.....	217	180	777,100	41	63,766	92	127,900	185	198	1,942	15,003
Dakota.....	242	195	596,450	33	17,723	107	177,880	210	228	2,197	17,264
Delaware.....	281	278	730,450	153	164,826	106	106,050	273	279	2,480	21,093
Des Moines.....	480	407	1,905,015	19	59,650	190	360,950	457	465	6,148	43,738
Detroit.....	596	541	3,241,775	100	161,546	259	464,020	555	589	7,827	62,151
East German.....	62	61	852,700	14	19,450	43	173,100	61	65	949	6,364
East Maine.....	174	168	666,375	29	26,512	93	147,100	159	205	1,814	12,518
East Ohio.....	569	561	4,142,125	42	85,829	207	560,775	553	560	8,448	69,181
East Tennessee.....	102	100	172,083	27	13,645	33	13,050	95	103	612	4,531
Eastern Swedish.....	36	34	397,975	25	90,940	9	43,500	34	37	524	3,394
Erie.....	494	478	2,406,250	66	117,878	188	429,950	463	475	6,527	44,154
Florida.....	84	81	117,050	28	17,464	22	16,025	81	88	516	3,987
Genesee.....	414	400	3,353,820	77	385,207	237	573,700	378	397	6,076	48,423
Georgia.....	69	67	64,520	3	3,850	14	14,000	53	53	367	2,876
Gulf.....	79	56	106,735	7	2,757	17	20,100	51	58	389	3,002
Holston.....	517	441	651,625	32	4,870	71	89,800	356	366	2,936	24,507
Idaho.....	72	60	210,820	14	18,381	39	48,500	62	70	732	5,573
Illinois.....	580	577	3,131,454	29	59,275	251	520,974	547	560	8,052	57,004
Indiana.....	787	770	2,796,483	62	72,436	225	359,750	689	690	8,085	64,147
Iowa.....	355	343	1,311,498	13	26,000	135	236,620	305	309	3,914	29,711
Kansas.....	291	270	1,000,933	24	28,865	133	216,950	272	287	3,934	28,628
Kentucky.....	327	305	628,042	24	7,757	71	95,400	228	231	2,021	15,601
Lexington.....	166	154	352,826	64	34,620	74	46,320	146	148	944	6,470
Lincoln.....	68	63	93,123	27	9,340	26	14,922	63	67	350	2,015
Little Rock.....	119	115	137,700	35	8,652	45	17,300	117	128	870	5,367
Louisiana.....	249	239	460,675	148	39,995	133	85,100	228	244	1,320	13,253
Maine.....	148	147	833,350	21	21,755	88	160,600	138	145	1,690	12,674
Michigan.....	663	601	2,304,200	104	113,975	288	426,625	607	625	7,827	57,013
Minnesota.....	236	229	1,091,625	44	34,910	102	206,050	210	221	2,367	18,184
Mississippi.....	276	268	261,525	99	14,161	85	42,645	266	283	1,788	14,315
Missouri.....	368	349	952,035	26	21,937	113	147,850	311	314	3,660	24,104
Mobile.....	92	80	109,621	28	4,111	23	9,590	81	86	606	4,442
Montana.....	56	53	242,950	10	11,020	38	58,725	48	54	576	4,559
Nebraska.....	266	249	1,022,000	11	12,603	143	206,438	245	250	3,379	24,783
New England.....	254	246	5,209,800	85	370,745	165	653,450	251	259	5,987	43,357
New England, Southern.....	206	201	2,063,610	35	133,158	142	341,670	196	202	3,415	24,201
New Hampshire.....	149	146	894,700	20	23,030	98	191,550	141	151	1,802	13,887
New Jersey.....	339	335	3,867,345	104	364,982	192	624,100	331	354	7,055	55,181
New Mexico Spanish Mission.....	55	37	51,100	2	350	23	17,900	42	45	153	1,308
New York.....	428	423	6,857,500	51	336,076	240	1,027,350	406	430	5,904	40,468
New York, East.....	319	313	8,740,350	76	611,470	234	1,332,700	311	325	8,117	66,810
Newark.....	316	309	4,533,100	100	383,448	191	814,650	332	332	6,176	49,373
North Carolina.....	180	178	202,867	57	18,589	41	22,876	168	179	1,217	9,101
North Dakota.....	222	162	571,500	51	46,680	95	140,400	182	197	1,639	12,279
North Indiana.....	494	489	2,736,705	74	154,896	194	388,500	469	476	7,221	58,853
North Nebraska.....	177	169	701,350	22	30,818	107	158,910	156	173	2,142	15,977
North Ohio.....	320	315	1,893,710	26	74,500	121	258,850	311	317	4,682	35,734
Northern German.....	105	96	317,395	12	4,272	45	89,650	94	100	1,086	5,062
Northern Minnesota.....	247	228	1,304,600	48	55,375	98	164,775	229	249	2,568	21,251
Northern New York.....	318	311	1,728,600	38	75,376	191	371,200	291	309	4,457	29,768
Northern Swedish.....	71	67	227,650	35	27,871	37	65,700	59	63	447	3,352
Northwest German.....	79	72	213,550	4	1,400	41	80,760	73	77	886	4,230
Northwest Indiana.....	365	354	1,791,400	40	53,893	136	284,450	331	333	4,720	39,053
Northwest Iowa.....	300	285	1,069,950	29	27,461	165	270,880	283	294	3,581	26,540

- 1 Includes 3 independent churches.
2 Includes \$111,000, value of lots owned by 3 organizations in San Francisco, Cal., whose edifices were destroyed by earthquake and fire.
3 Includes 1 independent church.
4 Includes \$95,000, value of lots owned by 2 organizations in San Francisco, Cal., whose edifices were destroyed by earthquake and fire.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES AND MISSIONS: 1906—Continued.

CONFERENCE OR MISSION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Conferences—Continued.											
Northwest Kansas.....	292	191	\$507,423	12	\$6,204	116	\$137,310	237	251	2,760	18,881
Northwest Nebraska.....	76	40	61,500	24	20,060	24	20,060	54	58	471	3,150
Norwegian-Danish.....	101	97	332,900	38	35,213	49	76,800	76	77	602	4,418
Ohio.....	634	620	2,046,575	42	53,621	163	360,850	603	614	8,071	59,242
Oklahoma.....	359	199	448,700	50	34,663	107	98,720	241	264	2,649	22,200
Oregon.....	184	167	661,650	14	17,561	83	107,550	149	150	1,881	14,200
Pacific, German.....	31	26	78,300	3	500	18	26,500	27	29	289	1,371
Philadelphia.....	404	397	8,520,900	143	760,879	223	1,010,350	391	405	9,791	90,708
Pittsburg.....	417	413	6,071,150	97	498,252	130	647,450	403	410	6,729	60,122
Puget Sound.....	217	181	712,105	31	20,799	108	133,250	188	208	2,460	20,295
Rock River.....	382	372	5,218,325	53	189,867	193	633,975	376	407	7,224	65,309
St. Johns River.....	32	32	216,200	2	2,192	19	62,550	29	29	268	1,609
St. Louis.....	434	385	1,920,688	40	150,295	125	193,525	304	310	3,894	30,975
St. Louis, German.....	146	144	620,150	9	6,340	91	168,450	129	132	1,669	8,736
Savannah.....	140	126	131,135	39	4,892	33	15,708	120	133	838	6,227
South Carolina.....	395	386	527,700	106	15,553	95	68,598	382	424	3,130	30,970
South Kansas.....	298	275	861,056	16	13,385	118	160,900	203	270	3,009	27,652
Southern California.....	183	170	1,977,750	53	138,339	107	220,250	177	184	3,049	30,701
Southern German.....	53	49	111,950	3	3,327	31	38,550	46	49	477	2,658
Southern Illinois.....	521	514	1,377,583	35	102,451	179	202,400	471	478	5,380	43,173
Southwest Kansas.....	268	264	899,320	24	33,830	132	171,300	307	314	3,961	20,880
Tennessee.....	165	149	150,457	59	22,912	34	14,500	144	159	912	7,434
Texas.....	238	221	328,692	66	11,961	80	40,950	229	236	1,703	10,929
Troy.....	362	355	2,738,650	41	85,320	224	505,800	342	356	5,410	39,336
Upper Iowa.....	353	342	1,900,975	25	27,766	171	354,325	315	320	3,904	30,690
Upper Mississipp.....	282	275	250,850	101	15,130	55	30,291	268	283	1,013	13,549
Vermont.....	166	163	644,837	9	6,320	103	173,900	156	160	1,825	12,056
Washington.....	348	336	1,148,970	124	134,024	112	128,925	328	351	2,901	23,451
West German.....	124	113	315,250	15	7,948	80	112,515	110	112	1,377	6,762
West Nebraska.....	162	138	359,250	18	16,675	78	95,250	148	161	1,746	12,131
West Texas.....	181	161	231,360	69	7,541	59	25,730	160	168	1,130	8,003
West Virginia.....	1928	813	1,871,925	67	78,846	188	376,936	785	818	7,664	52,713
West Wisconsin.....	414	363	1,066,550	46	29,487	144	238,510	336	359	3,390	24,693
Western Norwegian-Danish.....	28	27	126,200	13	10,000	19	31,650	18	18	107	714
Western Swedish.....	48	46	156,400	10	16,550	31	49,030	42	42	393	2,293
Wilmington.....	392	391	1,661,000	53	62,074	155	320,300	382	404	5,704	45,250
Wisconsin.....	279	269	1,784,800	32	87,888	139	363,250	250	272	3,212	25,283
Wyoming.....	443	422	2,676,433	58	68,222	209	407,050	410	427	0,314	48,390
Missions:											
Arizona.....	27	25	133,400	2	3,000	14	26,300	24	26	260	2,140
Black Hills.....	29	23	67,200	8	7,397	13	23,200	24	32	248	2,021
Chinese.....	7	6	37,600	1	1,800	1	1,800	7	8	44	200
East Oklahoma.....	48	31	101,440	11	12,773	13	11,800	34	34	310	2,469
Kalispell.....	18	13	22,600	1	1,600	7	5,750	14	15	64	679
Nevada.....	37	36	103,300	4	460	23	31,100	33	46	307	2,492
New Mexico, English.....	19	17	104,185	4	5,375	10	18,850	18	21	242	1,708
North Montana.....	47	33	103,790	5	4,306	21	23,200	38	43	284	2,053
Pacific, Japanese.....	13	7	40,050	2	2,800	1	500	13	13	35	323
South Florida.....	22	18	24,250	9	9,193	7	3,650	16	16	99	682
Utah.....	33	33	212,300	2	15,400	14	22,100	20	35	250	2,228
Wyoming.....	27	25	108,825	4	7,625	17	31,650	25	27	289	2,331

¹ Includes 1 independent church.² Includes \$16,000, value of a lot owned by 1 organization in San Francisco, Cal., whose edifice was destroyed by earthquake and fire.

UNION AMERICAN METHODIST EPISCOPAL CHURCH (COLORED).

HISTORY.

Following the close of the Revolutionary war, the conditions surrounding the colored members of the Methodist churches became somewhat uncomfortable, and within a few years separate congregations were formed for worship, though there was no distinct ecclesiastical organization. Among these congregations was one in Wilmington, Del., where in 1805 the colored members of Asbury Methodist Episcopal Church withdrew and erected a building for themselves. Having now a church of their own, they thought they could have the rule, but found out that

they were still under the control of the presiding elder of the district. This did not suit them, but they continued thus until 1812, when there was a general revolt, and in consequence the trustees, including Peter Spencer, William Anderson, and others, were expelled, and many of the families followed. Plans were immediately formed for an independent organization with a new building, and on September 7, 1813, the Union Church of Africans was incorporated. Thirty-one families joined in it, and Peter Spencer and William Anderson were chosen to supervise the work. They appointed members to positions of trust, or-

dained elders, and gave them authority to ordain others.

During the next thirty-seven years the church developed until there were two annual conferences, Wilmington and New York, including 41 churches, in the states of Delaware, Pennsylvania, New York, and New Jersey. In 1843 the Rev. William Anderson died, and in 1846, the Rev. Peter Spencer. In 1850 a division occurred over the interpretation of certain clauses in the discipline, and out of the division arose on the one hand the African Union Church, and on the other, the Union American Methodist Episcopal Church. For some time the members of the latter, representing the old organization, were compelled to meet in private houses, but after four years a house of worship was erected, and since then the church has grown.

DOCTRINE AND POLITY.

The doctrine is essentially that of the Methodist Episcopal Church, but candidates for membership are required to assent only to the Apostles' Creed. The polity is likewise that of the Methodist Episcopal Church, the chief difference being the provision for a general convention as a constitutional lawmaking body, to be called only when there is under consideration a change in polity or name. The other conferences—general, annual, district, and quarterly—correspond to those in the Methodist Episcopal Church.

WORK.

For home missionary work, such as helping needy churches, about \$400 was raised during 1906. Outside of the immediate circle of the churches, work is being carried on in Canada, where there are 3 churches with 150 communicants, and property valued at

\$5,000. Interest in education brought little practical result until a few years since, when the Union Industrial and Theological Training School was opened in Wilmington, Del., with property valued at about \$3,500. In 1906 it reported 6 teachers and 60 students, while \$500 was contributed to its support. There were 50 Christian Endeavor societies with 600 names enrolled, and a Young Peoples' Union with 300 members, while in some churches the young men are organized as "Sons of Spencer."

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 77 organizations in 5 conferences, distributed in 9 states. Of these organizations, 46 are in the North Atlantic division, Pennsylvania leading with 22.

The total number of communicants reported is 4,347; of these, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 60 church edifices; a seating capacity for church edifices of 16,046; church property valued at \$170,150, against which there appears an indebtedness of \$40,796; halls, etc., used for worship by 16 organizations; and 4 parsonages valued at \$6,400. There are 78 Sunday schools reported, with 481 officers and teachers and 3,372 scholars.

The number of ministers connected with the denomination is 64.

As compared with the report for 1890, these figures show an increase of 35 organizations and 2,068 communicants, but a decrease of \$17,450 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	77	77	4,347	77	1,785	2,562	60	16	60	59	16,046
North Atlantic division.....	46	46	2,583	46	1,085	1,498	37	8	37	37	10,230
Rhode Island.....	1	1	20	1	5	15	1	.....	1	1	250
Connecticut.....	1	1	60	1	20	40	1	.....	1	1	300
New York.....	7	7	318	7	137	181	6	.....	6	6	1,600
New Jersey.....	15	15	538	15	220	318	10	5	10	10	2,100
Pennsylvania.....	22	22	1,647	22	703	944	19	3	19	19	5,980
South Atlantic division.....	25	25	1,642	25	651	991	21	4	21	21	5,741
Delaware.....	12	12	686	12	270	416	12	.....	12	12	3,041
Maryland.....	12	12	986	12	372	564	9	3	9	9	2,700
North Carolina.....	1	1	20	1	9	11	.....	1	.....	.....	.....
South Central division.....	6	6	122	6	40	73	2	4	2	1	75
Mississippi.....	6	6	122	6	49	73	2	4	2	1	75

RELIGIOUS BODIES.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	77	59	\$170,150	39	\$40,796	4	\$6,400	76	78	481	3,372
North Atlantic division.....	46	37	129,700	26	30,475	2	4,400	45	45	277	1,804
Rhode Island.....	1	1	1,000	1	450			1	1	6	62
Connecticut.....	1	1	7,000					1	1	11	40
New York.....	7	6	42,500	4	16,050			7	7	46	276
New Jersey.....	15	10	13,800	7	2,850			14	14	64	276
Pennsylvania.....	22	19	65,400	14	11,125	2	4,400	22	22	150	1,150
South Atlantic division.....	25	21	40,250	12	10,221	2	2,000	25	27	174	1,386
Delaware.....	12	12	25,400	9	5,421	1	1,500	12	14	109	657
Maryland.....	12	9	14,850	3	4,800	1	500	12	12	62	709
North Carolina.....	1							1	1	3	20
South Central division.....	6	1	200	1	100			6	6	30	182
Mississippi.....	6	1	200	1	100			6	6	30	182

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting--		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	77	77	4,347	77	1,785	2,562	60	16	60	50	16,046
Baltimore.....	9	9	765	9	295	470	5	4	5	5	1,850
Delaware.....	38	38	2,524	38	1,050	1,465	35	3	35	35	9,871
Mississippi.....	6	6	122	6	49	73	2	4	2	1	75
New Jersey.....	15	15	538	15	220	318	10	5	10	10	2,100
New York.....	9	9	398	9	162	236	8		8	8	2,150

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	77	59	\$170,150	39	\$40,796	4	\$6,400	76	78	481	3,372
Baltimore.....	9	5	9,800	2	4,500			9	9	43	605
Delaware.....	38	35	95,850	24	16,846	4	6,400	38	40	281	1,981
Mississippi.....	6	1	200	1	100			6	6	30	182
New Jersey.....	15	10	13,800	7	2,850			14	14	64	276
New York.....	9	8	50,500	5	16,500			9	9	63	378

AFRICAN METHODIST EPISCOPAL CHURCH.

HISTORY.

Soon after the Revolutionary war colored members of the Methodist Episcopal Church in different places, dissatisfied with conditions, began to hold separate services, hoping thus to secure larger privileges and more freedom of action than they believed were possible in continued association with their white brethren, and also to avoid certain humiliating discriminations practiced against them. They styled themselves,

for the most part, African Methodists, simply because they were of African descent and Methodists, and not because they thought of permanently dissociating themselves from the Methodist Episcopal Church.

Thus as early as 1787 a company of colored Methodists in Philadelphia withdrew, built a chapel, and obtained a colored preacher through ordination by Bishop White of the Protestant Episcopal Church. In 1793 Bishop Asbury dedicated, in Philadelphia, the Bethel Church, built by Richard Allen, a well-to-do negro, and

the platform adopted by the congregation included the following:

"We consider every child of God a member of the mystical body of Christ, * * * yet in the political government of our church we prohibit our white brethren from electing or being elected into any office among us, save that of a preacher or public speaker." As reasons for this action they gave the "inconveniences arising from white people and people of color mixing together in public assemblies, more particularly in places of public worship."

In 1799 Allen was ordained deacon, and the church, according to an arrangement already made, remained under the discipline of the Methodist Episcopal Church and the jurisdiction of a white elder. This arrangement, however, did not work very well, and contentions between the white and colored Methodists of the city increased to such an extent that an appeal was made to the supreme court of Pennsylvania. The court declared in favor of the Bethel Church, which thus became an independent body. In 1814 the Methodist Episcopal elders announced that the white preachers could no longer maintain pastoral responsibility for the colored congregation, and in 1816 Richard Allen and 15 others called a number of similar societies, which had been formed in New Jersey, Delaware, and Maryland to meet in Philadelphia, to organize a church of colored persons with autonomous government. This convention was held in April of that year, and resulted in the organization of the African Methodist Episcopal Church. The movement received the cordial assistance and sympathy of a number of white persons, among whom were Dr. Benjamin Rush, Robert Ralston, William McKean, and Bishop White of the Protestant Episcopal Church.

The general doctrine and polity of the Methodist Episcopal Church were adopted, and Richard Allen was elected bishop and consecrated by five regularly ordained ministers, one of whom was a priest of the Protestant Episcopal Church. Among the points emphasized in this first conference were the duty of loyalty and obedience to civil government, and the parity of the ministry on such basis that any minister coming from another denomination should be received in the same official standing that he held in the church from which he came.

For the first twenty years the operations of the new denomination were confined chiefly to Pennsylvania, New Jersey, Delaware, and Maryland. Later they were extended to the New England states, New York, Ohio, Indiana, Illinois, Missouri, Kentucky, and Louisiana, in the last state being represented in New Orleans alone. Previous to the civil war, comparatively little was done in the Southern states, but during the war, through the influence of two chaplains in the United States Army, the Rev. W. H. Hunter and the Rev. H. M. Turner, and of some colored soldiers who

were also preachers, two organizations were formed on the South Atlantic coast. After the war the church extended rapidly throughout the South, and to-day it is represented in each of the original slave states, while its northern field includes the Northern states from the Atlantic to the Pacific, and Ontario in Canada.

Bishop B. W. Arnett, for many years the church statistician, gives the following figures, illustrating the development of the church by decades from 1826 to 1896:

YEAR.	Churches.	Bishops.	Ministers.	Members.	Value of property.
1826.....	33	1	17	7,937	\$75,000
1836.....	80	2	27	7,594	125,000
1846.....	198	4	67	16,190	225,000
1856.....	210	6	105	19,914	425,000
1866.....	286	3	265	73,000	825,000
1876.....	1,833	6	1,418	206,331	3,164,911
1886.....	3,394	7	2,857	403,550	5,341,889
1896.....	4,850	9	4,305	618,854	8,650,000

DOCTRINE AND POLITY.

As already indicated, the African Methodist Episcopal Church is, in doctrine and polity, in substantial agreement with the Methodist Episcopal Church.¹ In polity the chief difference is, that in the latter the bishops are itinerant, traveling at large throughout the denomination, while in the African Church the territory is divided into episcopal districts, over each of which a bishop is appointed, and for which he is held responsible. The place of residence of the bishop is left to each, and is not acted upon by the church officially. In case of the death or disability of a bishop in the interval between the general conferences, the Board of Bishops is empowered to rearrange the work of episcopal supervision.

In order to systematize the income of the different departments of church activity and to secure sufficient funds to enable the bishops to employ their whole time in traveling throughout their districts, a general financial plan was adopted by the general conference of 1840. Every preacher holding a charge was instructed to collect 2 cents a month from each member, the amount thus raised to be applied to the relief of the distressed itinerant, superannuated, and supernumerary preachers; to the bishops' salaries; and to a fund for carrying on the work of the Book Concern. This general plan has been retained by subsequent general conferences, though with some changes. In 1868 the "dollar law" was enacted, providing that each preacher should collect \$1 from each member per annum, of which one-fourth was to go to the general book steward; one-fourth to the treasurer of Wilberforce University; and the remainder to the annual conference of the preacher. At present the apportionment is as follows: Church extension, 10 per cent; annual conferences, 36 per cent; and the financial

¹ See Methodist Episcopal Church, page 432.

department of the church, for general purposes, 54 per cent. The summary of receipts and expenditures in this last department for the two years 1905 and 1906 shows total receipts, \$204,140, and total expenditures, \$206,323. The financial department has been reorganized at different times, and is now located at Washington, D. C.

WORK.

The missionary work of the church is carried on by the Parent Home and Foreign Missionary Society and the Woman's Parent Mite Missionary Society, which include annual conference and other auxiliary societies, and by the Woman's Home and Foreign Missionary Society with auxiliaries.

The Parent Home and Foreign Missionary Society, which has general charge of the missionary activities of the church, was organized in 1844, as a result of the report of the work of William Paul Quinn, who was commissioned by the general conference of 1840 as the church's first general missionary, and was sent out to organize churches and temperance societies, and to establish schools for children. The missionary work in the South was begun as early as 1863, but at present the society conducts mission schools and organizes churches throughout the United States and in foreign lands. Outside the United States the fields occupied are Canada; West Africa, including Liberia and Sierra Leone; South Africa, including the Transvaal, Orange River Colony, and Cape Town; the West Indies; and British Guiana. In the quadrennium, 1864 to 1868, the amount raised was \$5,425. Since that period the amount has gradually increased, in somewhat varying ratio, until from 1900 to 1903 the sum of \$80,815 was raised.

In 1898 Bishop H. M. Turner organized the Transvaal and the South African Annual conferences of the African Methodist Episcopal Church, in South Africa, the former with a church membership of 7,175, and the latter with a membership of 3,625. The membership in these conferences has since been materially increased by their connection with what is known as the Ethiopian Movement in South Africa, a number of churches formerly connected with the Wesleyan Missionary Society of England having withdrawn from that organization on account of its position on the race question.

There is published under the auspices of the Missionary Society a paper called the "Voice of Missions," giving general church news, but emphasizing missionary matters. The general financial support of the missionary department is secured by 75 per cent of an annual collection taken by the churches and Sunday schools on Easter Sunday, which is supplemented by money raised by the auxiliary missionary societies.

The receipts for 1906 include the following: Easter collections, \$24,413; Parent Home and Foreign Missionary Society collections, \$4,405; Woman's Home and Foreign Missionary Society collections, \$2,203; Woman's Parent Mite Missionary Society collections, \$8,005; making a total of \$39,026, of which \$24,376 went to the missionary department, and \$14,650 to the conferences. The sum apportioned to the missionary department was divided between the home and foreign work as follows: 60 per cent, or \$14,626, to the home field, and 40 per cent, or \$9,750, to the foreign work.

In close relation with the missionary department is the department of church extension, organized for the purpose of caring for weak and struggling churches, and assisting in the mission work. At first it was connected with the Parent Home and Foreign Missionary Society, but in 1892 it was established on a separate footing. It is supported by revenues accruing from 10 per cent of the "dollar money" fund, 50 per cent of all "children's day money," admission fees, annual dues of the woman's department, special collections, etc. The total receipts from 1892 to 1906 were \$232,687, the receipts for the two years 1905 and 1906 being \$45,309, indicating a steady increase.

If one-half of this amount be taken as the receipts for 1906, and to it be added the amount apportioned to the missionary society, the total amount for home missions in 1906 will be \$37,280.

The interest of the African Methodist Episcopal Church in education is indicated by the fact that a special educational department was organized in 1884. There are now under its supervision 20 institutions, classified so as to include primary, industrial, normal, scientific, collegiate, and university courses, besides 3 parochial or mission schools. Wilberforce University, at Wilberforce, Ohio, is the central institution, and connected with it is the Payne Theological Seminary. There is also the Turner Theological Seminary, at Atlanta, Ga., and arrangements have been made at several of the other schools for chairs of theology or correspondence courses.

The income of these institutions includes a nominal sum from the students for tuition, board, room rent, etc., an appropriation by the general conference of 8 per cent of the "dollar money," and other contributions and appropriations as may be specifically needed. The third Sunday in September of each year is set apart as educational endowment day, and all churches and Sunday schools in the connection are required to hold a rally for that cause.

The latest report shows over \$125,000 spent annually in the maintenance of these schools, which employ 190 teachers and have over 6,000 students, including

300 pupils in mission schools. The value of the school property is about \$950,000 and of the endowments, \$25,000.

The Sunday School Union has for its special purpose the systematizing of Sunday school work among colored people, providing literature and text-books, and distributing Sunday school literature among the Sunday schools of the connection. For the purpose of forwarding this work a special children's day, the second Sunday in June, has been set apart, and 50 per cent of the amount raised on that day is devoted to the general interests of Sunday school work. The amount received during 1906 was \$28,382.

The publication department is the oldest in the church, originating in 1817, when the first Church Discipline was printed. In 1841 the first number of the African Methodist Episcopal Magazine appeared, and was followed by a number of weekly papers—the Christian Herald (later called the Christian Recorder), the Southern Christian Recorder, and others—all of which have done a great work in the development of the church. The special literary magazine of the church is the African Methodist Episcopal Review.

The general conference of 1900, at Columbus, Ohio, organized the Allen Christian Endeavor League on the same general plan as the Epworth League and the Christian Endeavor Society. The church has an aid society called the Connectional Preachers' Aid Society and Mutual Relief Association, organized in Baltimore, Md., in 1897.

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STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 6,647 organizations in 59 conferences, distributed in 43 states and territories. Of these organizations, 2,981 are in the South Atlantic division and 2,698 in the South Central division; the state having the largest number being Georgia with 1,226.

The total number of communicants reported is 494,777; of these, as shown by the returns for 6,486 organizations, about 37 per cent are males and 63 per cent females. According to the statistics, the denomination has 6,538 church edifices; a seating capacity for church edifices of 1,832,600, as reported by 6,178 organizations; church property valued at \$11,303,489, against which there appears an indebtedness of \$1,191,921; halls, etc., used for worship by 268 organizations; and 1,783 parsonages valued at \$1,255,246. The Sunday schools, as reported by 6,056 organizations, number 6,285, with 41,941 officers and teachers and 292,689 scholars.

The number of ministers connected with the denomination is estimated at 6,200.

As compared with the report for 1890, these figures show an increase of 4,166 organizations, 42,052 communicants, and \$4,835,209 in the value of church property.

RELIGIOUS BODIES.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	6,647	6,608	494,777	6,486	177,837	304,160	6,292	208	6,538	6,178	1,832,606
North Atlantic division.....	284	284	25,144	277	7,476	14,785	270	13	270	270	82,993
Massachusetts.....	14	14	1,364	11	127	362	13	1	13	13	4,750
Rhode Island.....	6	6	542	4	79	208	0	.....	0	0	2,200
Connecticut.....	5	5	335	4	62	120	5	.....	5	5	1,175
New York.....	41	41	4,294	40	1,033	1,661	35	5	35	35	12,061
New Jersey.....	69	69	5,971	69	1,891	4,080	68	1	68	68	20,042
Pennsylvania.....	149	149	12,638	149	4,284	8,354	143	6	143	143	42,765
South Atlantic division.....	2,981	2,958	250,341	2,918	94,077	151,361	2,857	95	2,947	2,804	840,838
Delaware.....	39	39	2,553	38	689	1,281	39	.....	39	39	8,955
Maryland.....	107	107	9,613	97	2,693	4,953	104	.....	106	104	28,230
District of Columbia.....	7	7	1,928	7	724	1,204	7	.....	7	7	4,150
Virginia.....	117	116	9,889	115	3,845	6,034	114	3	117	114	37,550
West Virginia.....	35	35	1,002	35	407	595	30	5	30	30	6,000
North Carolina.....	235	232	16,797	219	5,724	10,186	224	7	226	221	69,930
South Carolina.....	632	628	79,220	626	31,160	47,905	627	3	635	617	209,389
Georgia.....	1,226	1,212	93,626	1,201	35,011	57,350	1,175	39	1,230	1,144	337,455
Florida.....	583	582	35,713	580	13,824	21,793	537	38	567	528	139,179
North Central division.....	624	620	46,486	602	15,146	29,484	580	35	588	576	160,217
Ohio.....	120	119	9,812	112	3,250	5,905	114	6	114	114	33,354
Indiana.....	66	64	5,769	63	1,882	3,772	65	1	66	65	19,250
Illinois.....	116	115	9,833	113	3,154	6,359	107	8	111	105	28,518
Michigan.....	22	22	1,737	22	651	1,086	22	.....	23	21	6,710
Wisconsin.....	6	6	164	6	57	107	6	.....	6	6	1,160
Minnesota.....	5	5	755	4	172	283	5	.....	5	5	1,375
Iowa.....	35	35	1,617	35	554	1,063	30	4	30	29	7,335
Missouri.....	154	154	11,318	150	3,603	7,422	140	11	142	140	38,060
South Dakota.....	2	2	38	2	15	23	1	.....	1	1	150
Nebraska.....	6	6	509	5	175	322	5	1	5	5	1,775
Kansas.....	92	92	4,934	90	1,633	3,142	85	4	85	85	22,530
South Central division.....	2,698	2,686	169,365	2,633	60,150	106,499	2,532	123	2,677	2,475	734,997
Kentucky.....	130	130	10,047	129	3,482	6,482	129	1	132	129	33,475
Tennessee.....	309	306	23,377	304	8,238	14,904	299	6	330	297	93,529
Alabama.....	557	555	39,617	527	14,324	23,852	505	42	517	474	153,050
Mississippi.....	460	460	28,797	455	9,083	18,352	442	11	471	438	131,337
Louisiana.....	178	177	9,462	174	3,263	6,145	171	6	175	171	52,220
Arkansas.....	485	482	26,903	481	10,247	16,636	466	14	492	466	131,992
Oklahoma ¹	137	136	6,243	134	2,300	3,879	113	16	127	109	24,816
Texas.....	442	440	24,919	429	8,304	16,249	407	27	424	391	113,078
Western division.....	60	60	3,441	56	988	2,031	53	2	56	53	13,555
Montana.....	6	6	135	6	35	100	6	.....	6	6	1,175
Wyoming.....	1	1	45	1	12	33	1	.....	1	1	150
Colorado.....	15	15	1,139	14	325	679	14	1	14	14	3,435
New Mexico.....	2	2	83	2	20	63	2	.....	2	2	450
Arizona.....	2	2	82	2	24	58	1	1	1	1	120
Utah.....	1	1	30	1	7	23	1	.....	1	1	300
Washington.....	10	10	334	10	107	227	6	.....	7	6	1,350
Oregon.....	1	1	60	1	15	45	1	.....	1	1	150
California.....	22	22	1,533	19	443	803	21	.....	23	21	6,425

¹Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	6,047	6,299	\$11,803,489	2,574	\$1,191,921	1,783	\$1,255,246	6,056	6,285	41,941	292,689
North Atlantic division.....	284	271	1,941,040	176	350,728	104	195,050	267	270	2,516	19,509
Massachusetts.....	14	12	154,350	8	17,500	4	12,950	11	11	101	756
Rhode Island.....	6	6	59,700	5	5,650	.....	.....	4	4	42	320
Connecticut.....	5	5	14,000	3	3,939	2	4,500	5	5	39	270
New York.....	41	36	355,806	26	65,231	13	23,700	38	39	350	2,879
New Jersey.....	69	68	371,300	31	62,214	34	52,450	66	66	610	4,601
Pennsylvania.....	149	144	985,790	103	190,194	51	101,450	143	145	1,374	10,683
South Atlantic division.....	2,081	2,854	3,891,496	1,167	377,278	682	445,205	2,739	2,845	19,752	147,101
Delaware.....	39	39	89,710	26	12,600	8	7,650	35	35	260	2,034
Maryland.....	107	102	337,850	57	69,951	39	38,000	97	98	709	7,120
District of Columbia.....	7	7	127,987	6	29,350	4	8,800	7	7	98	1,118
Virginia.....	117	117	309,025	65	52,812	45	47,660	106	113	724	6,516
West Virginia.....	25	31	75,550	16	10,940	9	7,800	32	32	172	894
North Carolina.....	235	227	385,190	97	23,260	42	28,200	225	229	1,680	9,903
South Carolina.....	632	628	780,447	222	53,428	145	85,175	621	646	5,225	44,187
Georgia.....	1,220	1,174	1,205,432	552	93,679	244	140,055	1,100	1,142	7,318	50,833
Florida.....	583	529	580,305	126	31,258	146	81,865	516	543	3,560	24,498
North Central division.....	624	588	2,173,321	288	219,044	299	260,976	505	573	4,306	25,638
Ohio.....	120	115	621,000	46	32,137	49	61,336	112	112	968	6,322
Indiana.....	66	65	223,500	40	18,091	41	35,750	59	60	458	2,728
Illinois.....	116	110	423,925	63	77,986	45	46,850	107	110	833	5,316
Michigan.....	22	22	97,400	12	13,609	18	16,860	22	22	210	1,052
Wisconsin.....	6	6	20,000	1	675	.....	.....	5	5	27	99
Minnesota.....	5	5	28,500	4	4,462	2	5,200	3	3	30	155
Iowa.....	35	30	92,850	17	7,180	16	12,900	32	32	213	968
Missouri.....	154	141	462,105	62	50,291	81	53,415	132	134	903	5,467
South Dakota.....	2	2	3,900	1	1,700	1	1,800	2	2	9	32
Nebraska.....	6	5	29,300	2	450	2	2,200	6	6	59	371
Kansas.....	92	87	170,841	40	12,863	44	24,665	85	87	596	3,128
South Central division.....	2,698	2,531	2,943,077	911	225,021	663	314,065	2,431	2,543	14,993	98,289
Kentucky.....	130	130	265,930	68	23,441	62	37,403	116	123	690	4,461
Tennessee.....	309	296	376,279	82	21,624	61	18,315	285	296	1,673	12,677
Alabama.....	557	501	599,907	179	46,375	120	61,403	480	502	3,012	21,616
Mississippi.....	460	440	436,267	173	28,482	91	51,840	421	434	2,418	16,437
Louisiana.....	178	174	261,305	77	19,829	71	39,335	168	175	958	7,600
Arkansas.....	485	466	375,762	128	20,947	92	34,289	445	465	3,077	17,005
Oklahoma ¹	137	117	117,705	51	11,290	36	16,575	126	139	746	3,930
Texas.....	442	407	509,922	153	53,033	130	54,905	390	409	2,419	14,563
Western division.....	60	55	354,555	32	19,250	35	39,950	54	54	374	2,152
Montana.....	6	6	11,650	4	432	4	3,600	5	5	30	134
Wyoming.....	1	1	10,000	.....	.....	1	1,000	1	1	12	40
Colorado.....	15	15	159,455	11	6,572	12	17,400	14	14	92	607
New Mexico.....	2	2	5,000	1	300	2	1,500	2	2	12	59
Arizona.....	2	1	5,000	1	130	.....	.....	2	2	9	36
Utah.....	1	1	4,000	1	216	.....	.....	1	1	10	30
Washington.....	10	6	30,300	4	3,450	4	2,400	7	7	49	287
Oregon.....	1	1	4,000	1	2,400	1	1,000	1	1	6	25
California.....	22	22	125,150	9	5,750	11	13,050	21	21	154	934

¹Oklahoma and Indian Territory combined.

RELIGIOUS BODIES.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	6,647	6,608	494,777	6,486	177,837	304,160	6,292	268	6,538	6,178	1,832,000
Alabama.....	142	142	9,414	138	3,406	5,799	141	1	142	128	39,868
Arkansas.....	121	121	7,269	121	2,629	4,640	116	5	120	116	29,000
Atlanta.....	157	150	13,296	149	4,539	8,716	133	19	139	130	50,446
Baltimore.....	115	115	11,781	105	3,487	6,327	111	1	113	111	32,380
California.....	22	22	1,533	19	443	803	21	.....	23	21	6,425
Central Alabama.....	173	173	12,130	156	4,275	6,885	148	23	150	138	36,720
Central Florida.....	145	144	6,281	143	2,495	3,751	136	5	145	135	39,180
Central Mississippi.....	135	135	8,846	134	2,787	5,903	131	3	140	128	34,915
Central Texas.....	72	72	3,931	72	1,311	2,620	63	8	65	62	15,665
Colorado.....	27	27	1,514	26	423	956	25	2	25	25	5,690
Columbia.....	209	208	24,207	206	9,692	14,420	208	1	212	204	80,590
East Alabama.....	125	125	8,766	121	3,071	5,610	120	4	125	113	44,755
East Arkansas.....	112	110	5,697	109	2,269	3,408	105	6	105	105	28,390
East Florida.....	154	154	11,733	153	4,653	7,019	147	6	150	143	42,242
East Tennessee.....	55	53	2,698	53	817	1,881	48	4	59	47	10,815
Florida.....	79	79	6,200	79	2,326	3,874	79	.....	79	79	19,288
Georgia.....	389	389	25,244	387	10,126	14,948	381	7	404	370	93,751
Illinois.....	89	88	7,041	87	2,267	4,664	87	2	91	85	22,283
Indian Mission.....	86	85	4,828	83	1,782	2,991	76	5	80	74	18,046
Indiana.....	61	59	5,500	58	1,787	3,598	60	1	61	60	17,950
Iowa.....	74	74	5,319	72	1,680	3,139	62	9	62	61	16,255
Kansas.....	98	98	5,443	95	1,808	3,464	90	5	90	90	24,305
Kentucky.....	66	66	4,983	66	1,745	3,238	65	1	65	65	17,325
Louisiana.....	100	100	6,197	97	2,156	3,987	94	5	95	94	27,970
Macon.....	222	220	20,356	218	7,603	12,679	219	1	228	210	69,080
Michigan.....	27	27	2,006	27	746	1,260	27	.....	28	26	8,010
Mississippi.....	124	124	8,512	124	3,178	5,334	119	3	135	118	38,862
Missouri.....	78	78	7,020	76	2,239	4,654	72	4	74	72	20,555
New England.....	25	25	2,241	19	268	690	24	1	24	24	8,125
New Jersey.....	71	71	6,000	71	1,899	4,101	70	1	70	70	20,392
New York.....	41	41	4,294	40	1,033	1,661	35	5	35	35	12,061
North Alabama.....	119	117	9,692	114	3,701	5,914	98	14	102	97	33,398
North Carolina.....	122	121	8,533	112	2,887	4,948	114	5	110	114	39,860
North Georgia.....	148	148	8,936	145	3,241	5,265	135	11	138	134	41,532
North Louisiana.....	78	77	3,265	77	1,107	2,158	77	1	80	77	24,250
North Mississippi.....	122	122	6,247	122	2,278	3,969	116	4	120	116	33,495
North Missouri.....	76	76	4,298	74	1,364	2,768	68	7	68	68	17,205
North Ohio.....	67	67	4,851	60	1,484	2,710	66	1	66	66	18,880
Northeast Mississippi.....	79	79	5,192	75	1,740	3,146	76	1	70	70	24,065
Northeast South Carolina.....	106	194	24,919	194	10,026	14,893	194	1	194	191	69,263
Northeast Texas.....	129	128	7,935	126	2,619	5,252	118	9	119	112	31,555
Ohio.....	53	52	4,961	52	1,766	3,195	48	5	48	48	14,474
Oklahoma.....	51	51	1,415	51	527	888	37	11	38	35	6,770
Philadelphia.....	118	118	10,058	117	3,198	6,277	116	2	110	116	32,440
Pittsburg.....	101	101	5,855	101	2,096	3,759	92	9	92	92	24,530
Puget Sound.....	11	11	394	11	122	272	7	.....	8	7	1,500
South Arkansas.....	114	114	5,728	114	2,278	3,450	111	2	118	111	30,105
South Carolina.....	227	226	30,094	226	11,442	18,652	225	1	229	222	60,557
South Florida.....	115	115	5,759	115	2,099	3,660	90	23	92	89	18,895
Southwest Georgia.....	308	303	25,409	300	9,373	15,586	305	1	319	298	81,546
Tennessee.....	111	110	11,280	109	3,994	7,226	109	1	114	108	38,245
Texas.....	108	107	5,729	103	2,013	3,654	100	5	109	92	27,410
Virginia.....	119	118	9,947	117	3,868	6,069	116	3	119	110	37,950
West Arkansas.....	138	137	8,209	137	3,071	5,138	134	1	149	134	43,597
West Florida.....	90	90	5,740	90	2,251	3,489	85	4	85	82	20,074
West Kentucky.....	63	63	4,940	62	1,700	3,106	63	.....	66	63	15,050
West Tennessee.....	144	144	9,514	143	3,464	5,875	143	1	107	143	44,669
West Texas.....	133	133	7,324	128	2,361	4,728	126	5	131	125	39,348
Western North Carolina.....	113	111	8,264	107	2,837	5,238	110	2	110	107	36,070

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	6,647	6,299	\$11,303,489	2,574	\$1,191,921	1,783	\$1,255,246	6,056	6,285	41,941	292,689
Alabama.....	142	141	143,930	40	6,324	33	15,400	130	134	795	5,604
Arkansas.....	121	117	126,392	41	7,924	27	11,280	111	113	722	4,261
Atlanta.....	157	138	289,005	90	39,030	34	23,775	131	138	935	6,405
Baltimore.....	116	110	466,237	63	99,301	43	46,800	105	106	818	8,476
California.....	22	22	126,160	9	5,760	11	13,050	21	21	154	934
Central Alabama.....	173	143	165,381	62	28,657	41	23,308	140	142	928	6,657
Central Florida.....	145	134	138,255	28	7,353	36	17,307	131	141	824	4,963
Central Mississippi.....	135	128	138,292	43	10,614	23	13,625	131	133	645	4,504
Central Texas.....	72	63	61,305	21	4,845	23	10,275	63	64	380	2,553
Colorado.....	27	26	195,105	18	7,650	19	23,500	25	25	165	906
Columbia.....	209	209	249,455	77	12,519	34	20,925	205	209	1,760	14,717
East Alabama.....	125	121	138,790	35	2,230	17	12,875	110	112	639	4,599
East Arkansas.....	112	104	67,360	30	4,437	20	7,825	100	106	689	3,809
East Florida.....	154	141	205,105	36	12,032	22	35,640	145	152	1,108	6,932
East Tennessee.....	55	46	35,745	15	2,750	6	1,850	48	48	223	1,574
Florida.....	79	79	38,065	12	1,870	30	9,075	73	77	519	4,332
Georgia.....	389	374	317,894	176	21,113	78	40,105	353	375	2,182	13,175
Illinois.....	89	87	277,550	50	42,651	30	33,250	85	87	626	3,578
Indian Mission.....	86	78	72,620	32	7,082	23	8,350	84	94	499	2,727
Indiana.....	61	60	206,100	38	17,371	38	32,450	55	56	421	2,530
Iowa.....	74	65	291,125	35	49,292	28	33,500	63	64	480	2,931
Kansas.....	98	92	200,141	42	13,613	46	26,865	91	93	655	3,499
Kentucky.....	66	66	146,360	39	16,852	36	20,125	63	65	368	2,117
Louisiana.....	100	98	195,320	53	10,741	47	27,900	95	95	523	4,978
Macon.....	222	220	248,832	134	9,881	46	24,140	212	213	1,388	11,738
Michigan.....	27	27	114,800	14	14,329	21	20,160	26	26	247	1,250
Mississippi.....	124	119	141,720	48	8,076	28	20,750	113	123	698	5,535
Missouri.....	78	72	357,940	32	45,133	41	26,840	67	67	446	2,960
New England.....	25	23	228,650	16	27,089	6	17,450	20	20	182	1,346
New Jersey.....	71	70	375,300	32	62,464	35	53,050	68	68	620	4,646
New York.....	41	36	355,300	26	65,231	13	23,700	38	39	350	2,879
North Alabama.....	119	98	182,006	43	9,364	30	14,820	102	116	667	4,941
North Carolina.....	122	117	172,930	44	8,638	16	11,800	113	114	840	4,750
North Georgia.....	148	138	118,048	52	8,396	22	13,450	123	127	804	4,643
North Louisiana.....	78	76	65,985	24	3,088	24	11,435	73	80	435	2,622
North Mississippi.....	122	116	99,885	44	0,485	24	11,550	107	108	670	3,437
North Missouri.....	76	69	104,165	30	5,158	40	26,575	65	67	457	2,501
North Ohio.....	67	67	360,350	27	17,525	29	34,700	66	66	593	3,669
Northeast Mississippi.....	79	77	50,370	38	3,307	16	5,915	70	70	405	2,901
Northeast South Carolina.....	196	195	217,070	73	23,720	58	28,815	193	199	1,953	14,317
Northeast Texas.....	129	117	180,792	46	10,884	39	16,150	120	126	632	4,344
Ohio.....	53	48	260,650	19	14,612	20	26,636	46	46	375	2,653
Oklahoma.....	51	39	45,085	19	4,208	13	8,225	42	45	247	1,203
Philadelphia.....	118	116	607,635	80	109,104	34	59,050	109	109	1,094	8,703
Pittsburg.....	101	94	537,515	63	110,395	32	66,750	97	99	688	4,639
Puget Sound.....	11	7	34,300	5	5,850	5	3,400	8	8	55	312
South Arkansas.....	114	112	86,260	25	4,893	16	5,950	104	112	680	3,594
South Carolina.....	227	224	313,622	72	17,189	53	35,435	223	238	1,512	15,153
South Florida.....	115	91	120,835	28	4,800	36	17,628	89	90	604	4,773
Southwest Georgia.....	308	302	200,853	99	15,059	63	33,585	279	287	1,992	14,687
Tennessee.....	111	109	170,500	31	10,822	21	5,850	109	115	709	6,021
Texas.....	108	99	138,170	36	12,840	35	14,075	90	91	600	3,349
Virginia.....	119	119	311,025	67	62,857	46	48,160	108	115	733	6,561
West Arkansas.....	138	133	95,760	32	3,693	29	9,234	130	134	986	5,341
West Florida.....	90	84	77,985	22	5,503	22	4,215	78	83	511	3,498
West Kentucky.....	63	63	118,070	29	6,589	25	17,028	52	57	317	2,294
West Tennessee.....	144	142	171,534	36	8,062	35	10,865	129	134	746	5,132
West Texas.....	133	128	129,595	50	24,464	33	14,405	117	128	807	4,317
Western North Carolina.....	113	110	212,260	53	14,622	26	16,400	112	115	840	5,153

AFRICAN UNION METHODIST PROTESTANT CHURCH.

HISTORY.

This body is a union of two distinct organizations, the African Union Church and the First Colored Methodist Protestant Church. The former had its origin in the movement started in Wilmington, Del., in 1813, when the Union Church of Africans was incorporated. In 1850 there was a division in the church over the interpretation of certain clauses in the Discipline, and out of that arose on the one hand the African Union Church, and on the other the Union

American Methodist Episcopal Church.¹ In 1865 a movement was started for uniting the African Union Church, which then comprised 9 congregations, with the First Colored Methodist Protestant Church, comprising 14 congregations, an outgrowth of the Methodist Protestant Church. The union was effected in August, 1866, and the name adopted was "The African Union First Colored Methodist Protestant

¹ See Union American Methodist Episcopal Church (Colored), page 444.

Church of America or Elsewhere," ordinarily known as the African Union Methodist Protestant Church.

In general, the doctrine is identical with that of the Methodist Episcopal Church, while the polity differs considerably, agreeing rather with that of the Methodist Protestant Church. It accords equal rights to ministers and laymen, has lay delegates in the annual conferences and the general conference, no bishops, and no higher office than that of elder. The itinerancy is observed, and ministers are paid such salaries as are agreed upon by the members of the church they serve. The conference is divided into three districts, and each district is divided into circuits and home missionary stations.

The church carries on no foreign missionary work, and its home missionary work is conducted by the pastors. There are no educational institutions.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of

the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 69 organizations in 3 conferences, distributed in 6 states and the District of Columbia; Maryland having the largest number, 26.

The total number of communicants reported is 5,592; of these, as shown by the returns for 67 organizations, about 36 per cent are males and 64 per cent females. According to the statistics, the denomination has 71 church edifices; a seating capacity for church edifices of 21,955; church property valued at \$183,697, against which there appears an indebtedness of \$20,917; and 7 parsonages valued at \$7,500. There are 66 Sunday schools reported, with 441 officers and teachers and 5,266 scholars.

The number of ministers connected with the denomination is 187.

As compared with the report for 1890, these figures show an increase of 29 organizations, 2,177 communicants, and \$129,257 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	69	69	5,592	67	1,972	3,493	68	1	71	67	21,955
North Atlantic division.....	24	24	2,709	24	940	1,769	24	.....	24	24	8,180
New York.....	3	3	115	3	40	75	3	.....	3	3	1,100
New Jersey.....	12	12	1,575	12	583	992	12	.....	12	12	3,750
Pennsylvania.....	9	9	1,019	9	317	702	9	.....	9	9	3,330
South Atlantic division.....	45	45	2,883	43	1,032	1,724	44	1	47	43	13,775
Delaware.....	13	13	1,264	11	412	725	13	.....	15	13	4,825
Maryland.....	26	26	1,059	26	376	683	26	.....	27	25	7,150
District of Columbia.....	1	1	45	1	20	25	.....	1	.....	.....	.....
Virginia.....	5	5	515	5	224	291	5	.....	5	5	1,800

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	69	68	\$183,697	41	\$20,917	7	\$7,500	66	66	441	5,266
North Atlantic division.....	24	24	86,800	21	13,386	2	1,800	24	24	207	2,659
New York.....	3	3	10,000	2	1,100	1	1,000	3	3	13	116
New Jersey.....	12	12	28,800	12	5,270	1	800	12	12	121	1,628
Pennsylvania.....	9	9	48,000	7	7,016	.....	.....	9	9	73	916
South Atlantic division.....	45	44	96,897	20	7,531	5	5,700	42	42	234	2,607
Delaware.....	13	13	38,347	11	4,375	4	5,400	13	13	109	1,483
Maryland.....	26	26	45,050	6	1,876	1	300	23	23	89	649
District of Columbia.....	1	.....	.....	.....	.....	.....	.....	1	1	4	40
Virginia.....	5	5	13,500	3	1,280	.....	.....	5	5	32	455